

PL2998
.K16S12
v.1

2.14.23.

LIBRARY OF THE THEOLOGICAL SEMINARY

PRINCETON, N. J.

PRESENTED BY

Rev. D. J. Preston.

Division PL2998

Section K16S12

V. 1

THE
SACRED EDICT

✓
Yang Hsü, Emperor of China
WITH A TRANSLATION OF THE COLLOQUIAL RENDERING

NOTES AND VOCABULARY

BY

F. W. BALLER

PREPARED FOR THE USE OF JUNIOR MEMBERS OF THE CHINA INLAND MISSION

SHANGHAI
AMERICAN PRESBYTERIAN MISSION PRESS

1892

SHANGHAI

AMERICAN PRESBYTERIAN MISSION PRESS

(*Price with Vocabulary Three Dollars.*)

P R E F A C E.

THE Student of Chinese whose aim is to acquire a good knowledge of colloquial, is speedily confronted by two difficulties. On the one hand, few teachers will talk to their pupils as they talk to their fellow-countrymen ; while on the other, there is a great scarcity of suitable books, such as works of travel, history, adventure, etc., written in everyday language. The consequence is, that in many cases the beginner falls into a style of language, which though intelligible is not by any means "a well of Chinese undefiled."

Value of the book
to the Student.

Novels and moral treatises written from a Buddhist standpoint do indeed abound, but the former are, as a rule, loaded with all manner of indecency both of thought and expression, and the latter soon become very tedious reading. And even in books, to whose subject matter no one can take exception, a page or two of colloquial is commonly followed by several pages written in the *Uen-li* (文理), i.e., literary style.

In the Sacred Edict the Student will find a thesaurus of everyday words, phrases, and idioms ; and he who has it at his tongue's end and knows how to use it, may safely count upon being "well understood of the common people."

In its original form, the Sacred Edict consisted merely in the sixteen Maxims of the Emperor *K'ang-hsi*, each containing seven words, and written in the highest literary style. These were issued as a Hortatory Edict in 1670, and were hung up in prominent positions in the law courts of the Empire.

In 1724 *Long-cheng* (*K'ang-hsi*'s son and successor) republished the Edict in an enlarged form, superadding a series of ample expositions of his father's texts, written in a simple literary style. A high official named *Uang-iu-p'uh* (王又樸), holding the position of Salt Commissioner in Shensi, feeling that the style was still too abstruse for ordinary people to understand, rendered this exposition into colloquial, dilating upon and illustrating the thoughts contained in it, and interspersing it with proverbs and homely sayings. Classical quotations too, that have passed into current use, are occasionally introduced, and here and there are to be found parts written in a very simple literary style. The latter, though not numerous, still from a

Chinese point of view, redeem the book from being *too* simple—an unpardonable fault in the eyes of Chinese scholars. It is this Colloquial Reuderling which is above referred to, as containing a thesaurus of everyday words, phrases and idioms.

The beginner will do well to beware of the very common mistake of trying to translate word for word. This is to attempt the impossible. At the same time he ought certainly to acquire, by means of the vocabulary, a knowledge of each individual word and phrase. Then, with the aid of a teacher, he should grasp the general drift of the passage, and make as good a translation as possible; and finally, he should compare the result with the translation in the book, and with the notes.

In the translation, style has sometimes been sacrificed to literalness—some parts being over-translated for the benefit of the beginner. In many cases it is an idea rather than a word that has to be expressed, and the best rendering is the one which most idiomatically expresses the shade of meaning of the original. To study the translation with the text right away will perhaps seem to the student to be a great saving of time. At first it may be so; but the greatest and most lasting benefit will result from independent and painstaking effort on the lines indicated above. With a view to lighten labour, the text has been punctuated and divided into paragraphs.

He who studies this work with a view to becoming a good speaker of colloquial, must learn phrases and sentences off by heart. And in acquiring them, he should commit them to memory with both tones and aspirates, regarding these as integral parts of the language. This may seem tedious at first, but the after results will more than compensate for all the extra work. The Chinese think in quotations; and he who can quote their ready-made expressions, will add a vivacity to his style, which will be greatly to his advantage in his intercourse with the people. He will do well too to put the question to his teacher, “Is this sentence in constant use here?” (*Chæ-kü hua tsai-chæ-li ch'ang iong ma* 這句話在這裏常用嗎) in order to get any local equivalents.

The Sacred Edict is also useful as giving a comprehensive view of Chinese life and character, and shewing the value of mere moral teaching. In every chapter may be seen the importance attached by this people to respect to parents and seniors, and deference to rulers;—principles which probably have done much toward securing that long continuance as a nation, of which China is justly proud: but the only true source of right action, the recognition of man's responsibility to God, is unknown—almost unhinted at.

It also illustrates the extremes of Chinese character. On the one hand, may be seen a shrewdness, and a knowledge of human nature difficult to equal, and on the other, a credulity and childishness, which are pitiable in the extreme.

And lastly, it well exemplifies both the strength and weakness of mere morality. There is high thinking, but the outcome is low living. These moral maxims have no life-giving power in them. They are as sterile as a schoolboy's copybook headings. However brilliant these "Lights of Asia" may appear through the richly tinted medium of poetic imagery borrowed from Western culture, the people of China who have followed them for generations are still enveloped in a darkness which may be felt. Nothing but Divine motive power can raise fallen humanity.

"Thou bleeding Lamb,
Thou maker of new morals for mankind,
The best morality is love of Thee."

The edition used is one published in Wuchang (武昌) by the *Hupeh Kuan-shu Ch'u* (湖北官書處). It is issued with the sanction of the Provincial Authorities, and The Chinese text adopted. differs from the ordinary editions in having extracts from the Penal Code printed in full in many of the chapters. The wording too, is slightly different from that of the original edition.

The *Uen-li* text of *Long-cheng* is printed together with the original Preface at the end of the book. They are not translated: to have translated them would have been foreign to the object in view.

The work is intended to serve as a supplement to the "Mandarin Primer";* and is published to enable those who are beginning to preach the gospel, to acquire such a Object of the work, etc. knowledge of Chinese thought and expression as will give them power to put truth clearly and forcibly before the people.

Warmest thanks are due to F. Howard Taylor, M.D., F.R.C.S., (Lond.), etc., and H. N. Lachlan, Esq., M.A., for much valuable help, and many most useful suggestions.

F. W. BALLER.

GANKING,

October, 1892.

* MANDARIN PRIMER. Price Two Dollars. Shanghai; Presbyterian Mission Press.

In the notes on the Text, and in the Vocabulary, the following abbreviations are used :—

- Cp. = *compare.*
Lit. = *literally.*
i.e. = *that is.*
e.g. = *for example.*
N.A. = *numerary adjunct.*

The figure 1, 2, 3, or 4, affixed to the Romanised equivalent of a character, indicates the tone in which it should be read, whether 1 *shang-p'ing* (上平), 2 *hsia-p'ing* (下平), 3 *shang-sheng* (上聲), or 4 *k'ü-sheng* (去聲). The fifth tone *ruh-sheng* (入聲) is indicated by a final *h*.

CONTENTS.

CHAPTER.	PAGE.
I. DUTEOUSNESS AND SUBORDINATION ...	1
II. CLAN RELATIONSHIPS AND HARMONY ...	19
III. KEEPING THE PEACE ...	29
IV. FARMING AND MULBERRY CULTURE ...	42
V. THRIFT AND ECONOMY ...	51
VI. SCHOOLS AND ACADEMIES ...	62
VII. HERETICAL SECTS ...	72
VIII. LAWS AND PENALTIES ...	88
IX. COURTEOUSNESS ...	99
X. ABIDING IN ONE'S VOCATION ...	110
XI. EDUCATION OF THE YOUNG ...	119
XII. PREVENTION OF FALSE ACCUSATIONS ...	134
XIII. SHELTERING DESERTERS ...	143
XIV. PAYMENT OF TAXES ...	149
XV.WARDS AND TITHINGS ...	156
XVI. MAKING UP QUARRELS ...	169
UEN-LI TEXT ...	182
INDEX TO NOTES ...	213



Digitized by the Internet Archive
in 2016

<https://archive.org/details/sacreddict01kang>

聖諭廣訓直解

第一條敦孝弟以重人倫

five human relations.

1 萬歲爺意思說我

聖祖仁皇帝坐了六十一年天下。

最敬重的是

祖宗因勸普天下都要孝弟所以

聖諭十六條孝弟就是頭一件。

* 2 怎麼是孝呢。這孝順參

THE SACRED EDICT

WITH

EXPOSITION AND COLLOQUIAL RENDERING¹.

CHAPTER I.

"Enforce duteousness and subordination, so as to emphasize social obligations."

Introduction.

1. The meaning of the ² Emperor ³: (he) says:—

Our Imperial Ancestor, the Benevolent ⁴ Emperor ruled ⁵ the empire for sixty-one years. Those ⁶ he held in the highest esteem were his ancestors; consequently he exhorted everybody to duteousness ⁷ and subordination. Hence, in the sixteen sections of the Sacred Edict, duteousness and subordination are first in order ⁸.

1. Lit., Sacred (*i.e.* Imperial) command, broad instruction, straight explanation. The *sheng-ü* (聖諭) refers to the Sixteen Maxims of *K'ang-hsi* (康熙); *kuang-hsüin* (廣訓) to the Exposition by his son *Yung-cheng* (雍正) and *chih-kiai* (直解) to the Translation or Rendering into colloquial.

2. Respect is indicated in Chinese writing by the elevation of characters one, two, or three places above the column in which they are found. Special respect is shewn to ancestors of the imperial line by raising their titles to the third place. See Mayer's Chinese Government.

3. Lit., Lord of 10 000 years: *fe* (爺) forms part of many appellations of honour.

4. *Ren huang-ti* (仁皇帝) is the "temple-name" of *K'ang-hsi* (康熙) the father of *Yung-cheng* (雍正) and the second emperor of the present dynasty *is'ting-ch'ao* (清朝). He reigned from A.D. 1662 to 1723. All emperors have a name by which they are worshipped after death: this is called *miao hao* (廟號) "temple designation."

5. Lit., sat; *i.e.* on the throne. *Tien-hsia* (天下) under heaven, means China proper: cp. Luke ii. 1.

6. *Tih* (的) here=those who.

7. *Hsiao* (孝) filial respect, *ti* (弟) brotherly submission.

8. For use of *ih-kien* (一件) applying to two subjects, see chap. iv; note 6.

娘在天地間爲當然的道理，在人身上爲德行的根本。3 你們做兒子的，不知道孝順你的爹娘，但把爹娘疼愛你們的心腸想一想，看該孝也不孝。你在懷抱的時候，餓了呢，自己不會喫飯，冷了呢，自己不會穿衣。你的爹娘看着你的臉兒，聽著你的聲兒，你笑呢，就喜歡；你哭呢，就憂愁；你走動呢，就步步跟著你。你若是略有病兒，就愁的了不得。茶飯都喫不上口。

Definition of Duteousness.

2. What is duteousness? Duty¹ to parents is a self-evident principle³ of nature², and the root of virtuous conduct in man.

Indebtedness to Parents.

3. You who are⁴ children, and do not know how to do your duty by your parents, only think⁵ of their passionate affection for you and see whether you ought to be filial or not.

When you were (a babe) in arms, were you hungry? you could⁶ not feed yourself; cold? you could not clothe yourself. Your parents looked upon your face,⁷ listened to your voice. Did you laugh? they were pleased: did you cry? they were sad: did you toddle? step by step they followed you. If you had never so trifling an ailment they were distressed⁸ to the last degree, and could not take their food.⁹ They grieved, not that children were difficult to rear, but at their own blunders;

1. Lit.. This duty: *chœ* (這) and *chœ-ko* (這個), are often used to call attention to or emphasize a subject.

2. Lit., throughout heaven and earth.

3. *Tao-li* (道理) a right principle; the rationale of anything.

4. *Tso* (做) often = "to be" in an active sense; *ni-mien*, you, *tih*, who, *tso ri-tsī*, act the part of sons.

5. The use of *pa* (把) is to introduce the object of the verb; it here introduces the object of the verb *siang* (想).

6. *H'nei* (會) indicating acquired ability.

7. *Bi* (兒) forms part of many nouns.

8. *Tih* (的) here = *teh* (得) and is used as an auxiliary to complete the action of the verb. It frequently has an adverbial force.

9. Lit., tea and rice; cp. English "bread." Matthew vi. 11.

不怨兒子難養，反怨自己失錯，恨不得將身替代，只等你的身子好了，心纔放下。眼巴巴的盼望你大，不知受了多少辛苦，擔了多少驚恐，養活你，教導你，到得你成人長大，替你娶妻生子，望你讀書成名，替你掙家立業，那一件不關爹娘的心？你想一想，你從胚胎生下，赤剝剝一條身子，並不曾帶一絲一線來。到如今有喫的，有穿的，爹娘的恩，可報得盡麼？你若是不曉得你爹娘的恩，只把你待兒女的心腸想一想，就曉得了。古人說

and were more than willing to bear (the sickness) in their own persons¹. They waited till you were well before their minds were at ease².

They looked forward with great expectation³ to your coming to manhood. You do not know how much fatigue they endured; how much anxiety they bore to rear you and to instruct you. When you had grown up and come of age, they chose⁴ you a wife to bear you children; hoped you would study and obtain a degree;—got together a little property to set you up in life;—which of these things was not a matter of concern to your parents' heart?

Just think: You were born a little naked being and did⁵ not bring a stitch of silk or cotton with you. Up till now you have had food and clothing (through) your parents' kindness: can you (ever) repay them? If you don't realize the kindness of your parents, just think of the affection with which you treat your own children and then you will know. Well said the Ancients, “Bring

1. *Tsiang* (將)=*pa* (把) page 2.

2. Lit., let go; i.e., from a state of suspense. *Hsia* (下) here as frequently = an auxiliary to the verb.

3. Emphatic expressions similarly constructed of three or four characters, are very common. It will be noticed that the second and third characters are the same.

4. In China, the choice of a wife is in the hands of the parents.

5. *Ts'eng* (曾)=sign of the past tense: it always precedes the verb,

得好、養子方知父母恩。既然知道爹娘的恩了，爲甚麼不孝順呢。」⁴ 這個孝順也不是做不來的事，只不過要安爹娘的心，養爹娘的身。怎麼安爹娘的心。平日在家內行好事，做好人。讀書的下苦，讀書、務農的勤種田地，或做買賣，或傭工做活，只安分守己。爹娘上面，有爺有婆，要體爹娘的心，加意奉承。爹娘身邊，有小兒小女，要體爹娘的心，加意看待，教爹娘活一日，寬懷一日。這便是安爹娘的心。怎麼養爹娘的身。隨你的力。

up children, and you will then understand the kindness of your parents." Now seeing that you are aware of the kindness of your parents, why do you not do your duty by them?

Recompence to Parents.

4. Now the performance of duty to parents is no impossibility ; it is merely to put their minds at rest, and to care for their bodies. How put their minds at rest ? At home in the ordinary course of things do good and be good. If¹ you are a scholar, study with painstaking application ; if a farmer, cultivate the land diligently ; if either engaged in trade or making a livelihood by working for others, all that is necessary is to be content with your lot.

There are your grandparents above² your parents, and by their side are the younger children. Care for both with more than ordinary attention, if³ you would shew special consideration⁴ for the wishes of your parents, that they may⁵ be free from care all their days. This⁶ is (all that is required) to put their minds at rest.

How should you minister to their bodily (wants) ? To the extent of your ability, to the limit of your means, sedulously

1. Supposition is very frequently implied rather than expressed.

2. *Shang-mien* (上面)=above in point of age and respect due to them.

3. *Iao* (要) and *iao-shi* (要是) often=condition or supposition.

4. *T'i* (體) primarily means "a body ;" hence to embody or shew in action. It here=*t'i-tieh* (體貼).

5. Lit., live a day expand the breast a day.

6. *Pien* (便) is used in books as the equivalent of *tsiu* (就).

量儘你的家私，殷勤奉承兩個老人家，甯可自己少喫少用，儘爹娘喫。儘爹娘用替爹娘代些勞有疾病，請醫調治這便是養爹娘的身。一切不可去賭錢，喫酒不可和人打架。不可暗地私自積儵銀錢，疼自己的老婆孩子，不顧爹娘。每日裏只叫他兩個老人家歡喜，就是孝順了。5再把這個道理推開了講。當年孔門曾夫子說，爹娘原望兒子做個正經人。若容體

cherish¹ the aged couple. Rather eat less and use less yourself, that they may have all they want to eat and to use. Take² a little trouble for your father and mother. Bear some of their burdens. If³ they are ill, call a doctor to attend them: this is (all that is required) to care for their bodies.

On no account go gambling and drinking. On no account fight with others.⁴ Do not secretly lay up money for private use, loving⁵ your wife and children but neglecting your parents. Just make the aged couple⁶ as happy as possible day by day: this is acting dutifully indeed.

Further Application of the Principle of Duteousness.

5. Again, let us shew the application of this principle. Years ago the philosopher Tseng of the Confucian school,⁷ said:—

“Parents naturally hope their sons will be gentlemen.⁸ If they suffer their bodies to commit disorderly acts, are harum-scarum

1. *Feng-ch'eng* (奉承) usually means “to flatter;” the primary meaning of the two characters is merely “to present and receive with courtesy.”

2. Lit., for your parents, take in their stead some trouble.

3. When *iu* (有) begins a sentence, it often implies a supposition.

4. *Ren* (人) often=“others” when used in contrast.

5. *T'eng* (疼)=*t'eng-ai* (疼愛).

6. *T'a* (他) constantly=*t'a-men* (他們).

7. Lit., door; hence the entrance into a sect, or the sect itself: cp. “disciples of the Porch,” *Tseng-fu-ts'i* (曾夫子) a famous disciple of Confucius and the reputed author of a work entitled *The Great Learning*, *ta-hsiox* (大學).

8. *Cheng-king* (正經)=“upright” in a Confucian sense. Here it applies rather to individual deportment than to rectitude between man and man.

放肆舉動輕狂這就是褻慢了爹娘的遺體便爲不孝。爹娘望兒子做個忠臣若替朝廷做事陽奉陰違欺瞞朝廷就如欺了爹娘一般便爲不孝。爹娘望兒子做好官若誤國害民惹百姓笑罵致有失悞連爹娘也不安便是不孝。爹娘望兒子結交好人若在朋友跟前虛來謊去沒點實心叫人人鄙薄他也是不孝。爹娘望兒子做好漢子若當兵上陣害怕不肯勇猛爭先以致犯了軍法玷辱爹娘也

in deportment—this is to treat the bodies transmitted by the parents with contumely, and is undutiful.

Parents hope their sons will become loyal Ministers of State. If they act falsely¹ and fraudulently in serving the Government, it is the same as defrauding their parents, and is undutiful.

Parents hope their sons will be good rulers. If they impede the affairs of the State and oppress the people, provoking them to ridicule, and bringing about difficulties; even² their parents will be distressed; (this too) is to be undutiful.

Parents hope their sons will form friendships with worthy men. If in their intercourse³ with friends they pay no regard to truth and consistency, but are wholly⁴ lacking in sincerity so that everybody despises them; (this too) is to be undutiful.

Parents hope their sons will be brave fellows. If as soldiers, they go to battle, but are frightened and will not gallantly press forward in the fight, so⁵ transgressing military regulations and bringing shame upon their parents; (this too) is to be undutiful."

It is evident from this passage of the philosopher *Tseng* that the principle of filial piety is very inclusive.

1. Lit., in the light respectful, in the dark disobedient.

2. *Ie* (也) is constantly used as a complement of *lien* (連).

3. Lit., vainly coming, falsely going. Such expressions, consisting of four characters, are very common in colloquial Chinese. The verbs are usually the second and last words.

4. *Muh-tien* (沒點) are short for *muh-iu-ih-tien* (沒有一點).

5. *I* (以) indicates the means used to *chi* (致) bring about, cause, certain results. The whole—"whereby was occasioned;" "the result was."

是不孝。看曾子這段話，可見孝順的道理包得廣。¹ 6. 偏是忤逆的人，沒規沒矩。² 即如爹娘問他要一件東西，他就生吝惜心，不肯與他。爹娘吩咐一樁事，他就生推託心，不肯依從。爹娘說他一句，罵他一聲，他就變臉。還有自己的老婆孩子，都飽飽煖煖，爹娘倒挨餓受凍。這樣人，莫說天理不容，就是你的兒子看下樣子，也就學你了。你看不孝順的人，那裏養得出好兒子。

Undutiful Conduct and its Evils.

6. But¹ unfortunately there are wilful people without manners or breeding. If their parents ask them for a single thing, they at once grow² stingy and are unwilling to give it them. If their parents command them to do a single act, they at once excuse³ themselves and are unwilling to obey. Their parents find fault with them or scold them a little: they at once become⁴ sulky. Their own wives and families are all the time as well fed and warmly clad as can be⁵, while their parents are at the point of starvation and freezing. That Justice⁶ will not tolerate men of this stamp, goes without saying: even their⁷ own children seeing their example, will imitate them. Notice—where have undutiful sons turned⁸ out any good children?

1. *P'ien* (偏) meaning “to lean to one side,” is used as a conjunction, with the sense of perversity or censure attached to it.

2. Lit., manifest a stingy heart.

3. Note the parallelism with the last sentence. This is very common in good Chinese.

4. Lit., change countenance; cp. Gen. iv. 6.

5. The emphasis lies in the repetition of *pao* (飽) and *muan* (煖).

6. Lit., heavenly principles, i.e., moral rectitude; the highest heathen idea of right; cp. Acts. xxviii. 4.

7. Note the change of person. This is very common throughout the book, the writer seeming to turn his attention to one of the class he is speaking of.

8. The verb is *iang-ch'u-h-lai* (養出來) both *teh* and *ch'u-h-lai* being auxiliaries used to denote the result of the action of verb. It is a common idiom to take the first character of the auxiliaries *ch'u-h-lai* and *k'i-lai* (起來) and place the object of the verb (as here) between it and *lai* (來). A question in this form=a very strong negative. It is a common thing to make a strong statement in negative form. “Undutiful sons have never turned out good children.”

來還有一句不通的話。他說，我也要孝順，怎奈爹娘不愛我。郤不知兒子與爹娘論不得是非。爹娘就如天。天生下一根草，春來發生，也由天。秋來霜殺，也由天。爹娘生下的身子，生也由爹娘死，也由爹娘。說甚麼長短，古人說，天下無不是的父母。如何說爹娘不愛你，你便不孝順呢？且爹娘不愛你，還是你不孝順。如果你能孝順爹娘，那有個不喜歡的。你們想一想，可不省悟麼。

7 除了爹娘，就是兄

Then there is an ill-bred expression: such a man will say, "I do¹ wish to be filial, but, alas, my parents do not love me." He is unaware however, that sons ought not to discuss right and wrong with their parents. Parents are² like heaven. Heaven produces a blade of grass. The arrival of spring causing it to germinate, and autumn coming to kill it with frost, are equally by the will of heaven. In like manner, the power of life and death over the body which they have begotten, lies with the parents.³ What have you to urge (to the contrary)? The Ancients said, "Under heaven there are no parents in the wrong."⁴ How can you say that your parents do not love you? it is *you* who are undutiful! Besides, if your parents do not love you, it is still owing to your undutiful conduct. If you can be dutiful, where⁴ is there one that will be displeased? Give it a little consideration: don't you⁵ see?

Duties of Brothers to one another.

7. Besides your parents there are your brothers. These brothers must not be looked on as separable the one from the other. He and I are one flesh and blood; and are therefore spoken of as "Hands and Feet." If you treat your brother badly, you are really slighting

1. *Ie* (也) here is emphatic.

2. *Tsiu* (就)=*tsiu-shi*, are.

3. Lit., say what long short. *Shoh ch'ang tuan* (說長短) is used of talking over the pros and cons; discussing the merits of a case; etc.

4. *Na iu ko* (那有個)=*na-li iu ih-ko* (那裏有一個): *na-li* is used in this way to express a strong negative.

5. Lit., comprehend.

弟。這兄弟們作不得兩個看。他身上的骨肉就是我身上的骨肉，所以叫做手足。你若是薄待了兄弟，便是薄待了爹娘。就是兄弟們不是一個娘生的，也是個爹的骨血，不可說不是一娘。就看成兩樣了。如今的人最親的是妻子。假如妻子死了，還可另娶一個。這兄弟若是歿了，那裏還討得一個。古人說，同氣連枝，本自榮。些些言語，莫傷情。一回相見，一回老，能得幾時。爲弟兄這個話是說，弟兄們縱然你敬我愛，還怕死生無。

your parents. Even if brothers are not born of one mother yet¹ they are the bones and blood of one father. It doesn't do to say, "They are not of the same mother," and accordingly regard² them as of a different stock.

With men of the present day, the chief object of affection is the wife! Suppose your wife dies you can marry again; but if this brother of yours dies, where will you look for another? The Ancients said,³ "The root is without doubt glorious, when the branches are united and possessed of the same vitality.⁴ Do not for a few words wound friendly feelings. Each time we⁵ meet we are so much the older. It is but a few days⁶ we shall be brothers (together)."

The gist of this saying is, that though there is mutual⁷ respect between brethren, they should still bear⁸ in mind the uncertainty of life, and that meeting and parting do not go on for ever.

1. Lit., bone and flesh; cp. Genesis ii. 23.

2. *Ie* (也) is frequently used as a correlative of *tsiu-shī* (就是).

3. *Ch'eng* (成)=an auxiliary completing the action of the verb.

4. Lit., together-breath connected branches, root of course glorious. The idea is that the family resembles a tree; the parents being the root, the children the branches.

5. *Siang* (相)=reciprocal, and is used to indicate an action going on between two or more parties.

6. Lit., can obtain how much time to be brothers, i.e., we have but a short time.

7. Lit., you respect. I love.

8. Lit., dread.

定聚散無常，怎麼猶爲冤結仇呢？所以敬哥哥的，但凡甚麼事，或喫茶飯，或穿衣服，或是說話，或是走路，或是坐，或是站，都要讓哥哥。古來的人見一鄉一村的人，他若比我大十歲，我就尊他爲哥哥；他若比我大五歲，我就挨肩隨著他，不敢僭越他。你看外人比年紀大，我還要這樣敬重，何況是我的親哥哥呢。至於做哥哥的，也要疼愛兄弟，兄弟們憑他多大歲數，我只把他當娃子待。譬^十如我的兒子，若是不成才，我也著實恨。

How can they act as if there were some grievance between them and they were at enmity?

Therefore he who respects his elder brother, should in all matters, whether in eating and drinking, or dressing or speaking, whether in walking or sitting or standing, invariably¹ give way to him. If one of the Ancients saw another native of the same hamlet or countryside ten years older than himself, he² would pay deference to him as to an elder brother; if older by five years, would follow close behind him, not daring to hurry past him. Observe: if outsiders of a greater age were treated with such deference as this—how much more one's³ own elder brother!

To come to⁴ those who are elder brothers, they on⁵ their part, must tenderly love their younger brothers. Be their age what it may, they should simply be treated as children.

For instance, if my son is a dolt and I am thoroughly vexed with him, upbraid him and beat him; (still) in⁶ a short time I love him as tenderly as before.

1. *Tu* (都) after such an enumeration as the above—"on all occasions."

2. Lit., I; the writer putting himself into the position of the one referred to.

3. *Ts'in* (親)=*ts'i.ki.tih* (自己的). It often forms a reflexive pronoun, e.g., *t'a ts'in sheo ta ta'a* (他親手打他) he struck him with his own hand.

4. *Ch'ü* (至於) "as to," is often used to introduce a new subject or turn of thought.

5. Lit., also; i.e., if the younger brothers respect them, they must in turn shew consideration.

6. Lit., in the turning of a body.

他罵他打他轉過身兒依舊心疼他獨到了兄弟再不肯慢慢勸說他一遇兄弟有些不是就爭鬭起來你想你和兄弟都是一個老子娘養的你若打你兄弟就是打自己一般了做兄弟的又不知好歹見哥哥打他也就還起手來比如一個人的手足忽然失手打了脚難道還把脚踢手不成 8如今兄弟們不和都是爲爭財起見有爭銀錢的有爭田地的有爭房屋的有爭衣服的有爭飲食的紛紛不一郤不想錢財事小

But in the case of younger brothers you are utterly¹ unwilling gently to admonish them. As soon as you find them a little at fault, you at once commence to quarrel with them. You should consider that you have all been brought up by the same parents, and if you strike your younger brother, it is just the same as beating yourself. And if the younger brother, who scarcely knows good from evil, be² beaten by his elder brother, he certainly will at once return the blow. Compare this with the case of a man's hand and foot: suddenly by accident the hand strikes the foot; is it likely the foot will kick in return?³

Evils of Animosity between Brethren.

8. All the squabbles that arise among brethren in the present day are⁴ on account of property. Some⁵ squabble about money, some about land, some about houses, some about food: all sorts of things. But they overlook the fact that monetary affairs are trifling compared with the weighty affections of kith and kin. What if

1. *Tsai* (再) before a negative adds emphasis.

2. *Kien* (見) frequently = sign of the passive, e.g., *kien-shang* (見傷) to be wounded.

3. *Puh-ch'eng* (不成)=*mo* (麼) interrogative. It is very commonly used with *nau-tao* (難道).

4. *Lui* (爲) ... *ki-kien* (起見) nearly = *in-uei* (因爲) "because of" and points out the motive or reason.

5. Note the idiomatic way of placing *tik* (的) after the noun, instead of after *in* (有) *iu-tih tsen in-ts'ien*.

骨肉情重。即使家業分的有不公平，便益也在一家，不是外人。偏你們愛聽老婆的話。見老婆們的話，也有些道理，便不知不覺聽信了。做嫂子的，向哥哥說，小叔兒怎麼樣懶，怎麼樣花錢，你辛辛苦苦的掙錢養活他，他還說長道短，難道我們是他的兒子，媳婦，該當孝順他麼？那個兄弟媳婦，也會向兄弟說，就是哥哥會掙錢，你也掙過錢，你在家裏一般做長做短，就是僱個長工，也沒有這般勞苦的。偏他的娃子，就是娃子，買這個喫，買那個喫，難道我們的娃子，就是該死的麼？照這說

there is a little unfairness in dividing the family estate. the advantage is still in the family, not (shared by) an outsider.

But forsooth, you love to listen to what your wives have to say, and perceiving that there is some reason in their talk, you listen until before you are aware of it you believe them. The wife of the elder brother says to him, "How lazy, how prodigal, your young brother is! You laboriously make money to keep him, and he still finds fault: are we his son and daughter-in-law, that we ought to yield him the respect due to a parent?"

The¹ wife of the younger brother will² also say to him, "Even if your elder brother knows how to make money, you have made money too; you do just as much as he does in the home: if you hire a labourer by the year,³ even he has not such hard toil. But his children forsooth, they are children, buying this, that and the other to eat,—can it be that our children are not fit to live?"⁴

A little to-day and a little to-morrow of such talk⁵ as this, and thenceforth the brothers' affections will all have grown cold, and at

1. Properly, a daughter-in-law; very commonly applied to wives in many parts.

2. *Huei* (會) is constantly used in colloquial Chinese to = "will."

3. Engagements in China are usually made for a year or from one *tsieh* (節) "holiday time" to another.

4. *Kai-si* (該死) "you're not fit to live," is a common Chinese curse.

5. *Shoh-hua* (說話) here used as a noun.

話、今日有些、明日有些、從此兄弟心腸都冷淡了、日久便吵鬧起來。卻不知兄弟們原是一個人。就是哥哥無能些、做兄弟的養活他、也是該當的。兄弟無能些、做哥哥的養活他、也是該當的。就有些閒言閒語、只當他醉了、或是說夢話、便大家撒開了、何苦要認真。譬如兩個手、右手能寫字、能打算盤、能拿東、拿西。這隻左手、雖然笨得狠、沒有人拿右手、去打左手的。一個哥兒、弟兄、親親的手足、如何爭長論短。你想一想、銀子錢、是淌來之物、去了還有來的老。

length they begin¹ to quarrel in consequence. But they fail to bear in mind that in point of fact brothers are one. Even if the elder brother is a little deficient in ability, and the younger brother keep him, or *vice versa*, it is only as it should be. Suppose there should be scandal, just treat (the speaker) as if he were drunk, or talking nonsense,² and each go about his business; why must you take it in earnest?

Take by way of illustration the two hands: the right hand can write, can calculate on the abacus,³ is dexterous in all things. Although⁴ the left hand is awkward to a degree, nobody beats the left hand with⁵ the right. Now an elder brother and a younger brother are as closely⁶ related as hand and foot; how then can they wrangle?

Think a little—wealth is a flowing commodity: if it goes, there

1. *Ch'a-nuo* (吵鬧) is only used of verbal altercation. Note *k'i-lai* (起來) “to rise”—to begin.

2. Lit., dream words.

3. The common reckoning instrument. Note use of *ta* (打). “Dexterous,” lit., able to grasp the east and the west.

4. *Ch'or* (這) and *nü* (那) constantly=“the.” *Chi* (隻) is the common N. A. used for one of a pair.

5. *Na* (拿) lit., taking; cp. *iong* (用) to denote the instrument.

6. *Tih* (的) here, makes *sheo-tsuh* (手足) into an adverbial phrase, shewing how closely they are related.

婆們不同。我是一個老子娘養的。他知道甚麼道理。且弟兄們不和，爹娘必然生氣。你只看你兒子們打架，你心裏惱不惱。所以做孝子的人，再沒有不和睦兄弟的。古人說，兄弟同居，忍便安，莫因毫末起爭端。眼前生子，又兄弟留與兒孫作樣看。你們兄弟不和，你後代兒孫也照樣學樣，就要搬弄是非，或是鬪毆，或是打官司，再

is more to be had. (So with)¹ our wives; they are not on the same footing (with us): we² are of the same parents—what do *they* know of the rights of things!

Besides, if brethren are at variance, their parents will assuredly get angry. You just catch your own children fighting: don't you feel grieved? Therefore³ dutiful sons will, on no account, fall out with their brethren. The Ancients used to say, "If brothers, living together, bear and forbear, (all will) go smoothly: do not begin to strive about mere trifles;⁴ the children now born to you, are also brothers, and will transmit your example to posterity." If you brethren are not at peace, your descendants will follow suit, and generation after generation will go on quarrelling. The common saying has it, "If brothers disagree, and their one concern is to quarrel about trifles, bystanders will take advantage of them." The upshot⁵ is that people come and egg you on by tale-bearing,

1. The connection of thought lies in the fact that wives can be replaced, and brethren cannot: see commencement of par. 7.

2. O (我)=o-men.

3. Translate—¹*muh-iu* there are no, ²*tso-hsiao-tsü-tih-ren* dutiful sons, ³*tih* who, ⁴*pul-ho-muh* disagree with, ⁵*hsiong-ti* brothers. The two negatives make a strong affirmative, which is strengthened by *tsai* (再).

4. Lit., the end of a hair.

5. *Tsiu* (就) constantly=a consequence, the result of any action.

沒有不敗家的。 9 你們若是孝
爹娘、敬哥哥、做百姓的，纔是善良
的百姓。做兵丁的，纔是義氣的兵
丁。但是你兵民們，也知道爹娘該
孝，哥哥當敬，但任性慣了，不能實
心實力去做。若肯回頭猛省，自家
慚愧，自家懊悔，要篤這倫理，就莫
要在外面粧點。莫要在小處差錯。
莫只要買個好名色，內少肫誠。莫
要前頭殷勤，後來怠惰。這自然能
盡孝順爹娘，尊敬哥哥的道理了。

either to fight or to go to law, with the most disastrous results¹ to the family.

General Exhortations.

9. If you are dutiful to your parents and are respectful to your elder brothers; then, as subjects, you will be well conducted; as soldiers, you will be patriotic. But you soldiers and civilians do² know that you should honour your parents, and respect your elder brothers; but you are addicted to following your own bent, and cannot heartily and strenuously put your knowledge into practice. If you are willing to³ turn over a new leaf and resolutely to examine (yourselves), you will be ashamed of yourselves⁴ and show yourselves sorry for the past.

If you wish to give due weight to these duties of man to man, then refrain from pretence, from erring in trifles, from merely wishing to purchase a good name (while) lacking sincerity within, from being diligent at first and remiss afterwards. Thus,⁵ as a matter of course, you will be able fully to carry⁶ out the doctrines of duty to parents and respect to elder brothers.

1. *Pai-kia-tih* (敗家的) is an adjectival phrase requiring "matters" to be understood. For *tsai-muh-iu-puh* see note 3, page 14.

2. *Ie* (也) is emphatic. Note the position of *kai* (該) and *tang* (當).

3. Lit., turn the head, i.e., to reform.

4. *Tsi-kia* (自家)=*tsi-ki* (自己).

5. *Chae* (這)=*chae-iang* (這樣) "in this manner."

6. Notice the elliptical construction; one *tih* (的) is adjectival to both subjects.

1

者絞。一子孫威逼祖爹、祖娘，並

Punishment of the Undutiful and Insubordinate.

10. Moreover, the punishment of undutiful and insubordinate (conduct) is very severe. Look at the Penal Code of the Great Pure¹ (Dynasty):—

“ Sons or grandsons² who disobey the orders of grandparents or parents, or inadequately provide for their wants, are beaten one hundred heavy blows³ and banished for three years. Those (sons or grandsons) who, by means of the corpse⁴ of either parent or grandparent, falsely charge another (with their death), are beaten one hundred heavy blows and banished for three⁵ years; those who extort money on this pretext, may be regarded⁶ as robbers.”

“ Sons or⁷ grandsons who bring a charge against parents or grandparents, and wives or concubines who bring a charge against the husband or his parents or grandparents, are beaten one hundred heavy blows and banished for three years; if the charge is false, they are strangled.”

“ Sons or grandsons who occasion the death of parents or grandparents, and wives or concubines who occasion the death of the husband’s

1. “ Pure,” the distinctive name of the present dynasty, which dates from Shuen-chi (順治) father of Kang-hsi, who began to reign A. D. 1644.

2. *Che* (者) following a sentence may=who, those who, or a noun: *tsi-suen* sons or grandsons, *che* who, etc.

3. *Chang* (杖) implies the use of a long and heavy bamboo; a lighter form of beating is spoken of as *chi* (笞).

4. It is not an uncommon thing for the Chinese to carry the corpse of a relative to the house of a person they wish to injure, and charge him with murder. In some cases a charge is lodged and the accused put to considerable expense.

5. *T'u* (徒) means banishment to some city one or two hundred or more miles away, where the criminal must stay under official surveillance till the term expires.

6. Lit., permissible to speak of as thieves and robbers.

7. The Chinese do not usually number the different clauses of a document consecutively, but head each one with the character (—).

與爹娘妻妾威逼夫之祖爹祖娘並爹娘致死者俱依毆者律斬一子孫罵祖爹祖娘並罵爹娘及妻妾罵夫之祖爹祖娘並爹娘者並絞毆者斬殺者凌遲一罵兄姊者杖一百罵伯叔爹娘姑祖爹娘各加一等一弟妹毆兄姊者杖九十徒二年半傷者杖一百徒三年死者斬若姪祖爹娘各加一等執刀刃趕殺毆伯叔爹娘並姑及外孫毆外

parents or grandparents by ill-treatment, are all beheaded in¹ accordance with the law (relating to) striking.”

“ Sons or grandsons who use abusive language to their parents or grandparents, or wives or concubines who abuse the husband’s parents or grandparents, are alike strangled; those who strike (the afore mentioned) are beheaded; those who kill them, are put to death by slow degrees.”²

“ Whoever reviles an elder brother or an elder sister, is beaten one hundred heavy blows: he who curses the parents of an uncle or an aunt, in either (case) is doubly³ punished.”

“ Younger brothers or sisters who strike elder brothers or sisters, are beaten ninety heavy blows and banished for two and a half years: if they wound them, they are beaten one hundred heavy blows and banished for three years: if death ensue, they are beheaded.”

“ If a nephew strikes the parents of an uncle or an aunt,⁴ or a daughter’s son⁵ strikes his mother’s parents, in either (case) they receive double the punishment: if they seize an edged weapon⁶ and pursue them with intent to kill, they are banished to penal servitude

1. According to, *lùh* the law (concerning, relating to) *eo-chæ* strikers, *chan*, behead. *Chæ* (者) following a verb forms a noun.

2. It is considered a lighter punishment to be strangled than to be beheaded, as a headless man goes into the next world a confessed malefactor. The Chinese believe they can hoodwink unseen Powers as easily as their own rulers. *Ling-ch'i* (凌遲) “shameful and slow” refers to the last refinement of heathenish cruelty.

3. Lit., “add one degree,” i.e., as much more.

4. *Ku* (姑)=*ku tsu tie-niang*.

5. *Uai* (外) is applied to relatives of a different surname.

6. Lit., a one edged knife, two edged weapon=aay edged instrument.

1
的話、時時體貼、牢牢記著。

引律充軍、故殺者凌遲處死。一、奴婢罵家長者絞斂者斬殺者凌遲。
11 這些法律原是爲不孝不弟之人設的。但刑罰只能處治你自身，不能改換你的心。你心裏不慚愧，便處你也是枉然。今特反覆的勸你們大家醒悟，做個好兒子、好兄弟。若普天下個個都是好兒子、好兄弟，天下自然常常太平。何等安樂。你們兵民須要把這講

in distant garrisons¹ according to law;² if they commit wilful murder, they are done to death³ by slow degrees."

"Male or female slaves who curse their masters, are strangled: if they strike them, they are beheaded: if they kill them, they are put to death by slow degrees."

Concluding Exhortations.

11. These laws were drawn up in the first instance with reference to undutiful and insubordinate persons. But punishment can only administer correction to your body; it cannot change your heart: if you do not feel ashamed (of your conduct), then to correct you will be equally in vain.

We have now emphatically urged you again and again to come to your senses, and to act as worthy sons and brethren: if one and all in the Empire were to do so, the natural result would be constant and universal peace. How delightful it would be!

You soldiers and civilians must invariably act in conformity with what I have been advising you. Firmly bear it in mind.

1. Military convict labour is the severest form of transportation.

2. *In* (引) "to bring forward, cite, adduce" = *chao* (照) "in accordance with."

3. *Ch'u* (處) read *shang sheng* = "to do, to act :" the expression *ch'u-si* is used exactly like our "to do to death," i.e., to bring about the death of.

第二條。篤宗族，以昭雍睦。

1 萬歲爺意思說，人生在世，都有祖

宗。從祖宗分枝下來，便叫

九族。怎麼叫九族？我是一

輩，我的父親、我的爺、我的

曾祖、我的高祖，是我頭上

共有四輩。我的兒子、一輩，

我的孫子、我的重孫、我的

元孫，是我下邊也有四輩。

合攏算來，共是九輩。這九

CHAPTER II.

"Give due weight to kinship, with a view to the display of concord."

Clan Relationships.

1. The meaning of the Emperor : (he) says :—

All mankind have ancestors. Those who descend from them (like) the branching of a tree, are spoken of as the "Nine clan¹ relatives." Why called "Nine clan relatives?" I represent one generation. Above me² there are in all, relatives of four different degrees:—my father, grandfather, great grandfather, and great great grandfather. Below me there are also relatives of four degrees:—my son, grandson, great grandson, and great great grandson: nine generations all told. Within these nine generations, the senior and junior members of each family are my clansmen.³

1. *Tsun* (族) is applied to persons bearing the same name and = "tribe, clan, or house."

2. *Shang-t'eo* (上頭) and *hsia-pien* (下邊) when applied to people = senior and junior; superiors and inferiors.

3. "Senior members" lit., uncles and brothers; "junior members" lit., sons and brothers. Those only are reckoned clansmen who worship the same ancestor in the one ancestral hall (*kong ih-ko ts'ü-t'ang* 共一個祠堂) those of the same name, but not of the same ancestor being spoken of as *tsong kia* (宗家). Those descended from the same son of a remote ancestor are called *ts'in-fang* (親房); all such are included in the above enumeration, the terms "uncles and brothers" being used in its broadest sense for senior relatives, as also the words "nephews and nieces" for the junior branches of the family. Those related to the above by intermarriage are spoken of as *su-fang* (疎房) "distant relatives."

輩子的、伯叔、昆季、弟男、子姪，便是我的族人了。這些族人，各門、各戶，雖然有親門的、有遠門的，郤都是祖宗的子孫。所以要敬祖宗，就要疼愛族人。你們不要把族人看得疎薄了。

2 這宗族譬如一股水，流出去，分作幾條，分作幾十條，究竟都是這一股泉裏的水。又如一棵樹，長起來千枝萬葉，都是一個根上發出來的。這些族人分開去，憑你幾十丁，幾百丁，都是一個祖宗身子生下來的。我和族人們，只像祖宗身上生的兩手、兩腳、耳、目、口、鼻等件。一搬合攏來，只是一個身子。你們想

The different families of these kinsmen, although some are closely, others more distantly related, are yet all descendants of (the same) ancestors. Hence if you wish to show respect to your ancestors, you must be very loving to your kindred: do not regard them with indifference.

Unity of the Clan illustrated.

2. All these members of the same clan are like a head of water, which, (though) it flows forth into a large number of streams is, after all, the water of a single spring: or, to the many branches and countless leaves¹ of a tree, which all spring from the same root. Let these kinsmen divide off into as many as you please:² they are all descended from a common ancestor. I and my relatives are just like the hands, feet, ears, eyes, nose, mouth,³ etc., of our ancestor; (which) once brought together, make but one individual.

Think now—Suppose a sore comes on my body, or perhaps I kick

1. *Ts'ien* (千) and *uan* (萬) are constantly used as above, before nouns of similar meaning.

2. Lit., a few tens, a few hundreds of people.

3. *Teng* (等) is used after an enumeration of articles or facts, to express the plural, and does not need to be translated. See Hirth's notes on the Chinese Documentary Style, p. 26.

一想假如我身上生個瘡、或是閃了腳、跌了腿、渾身上都不得受用。你們若是在族人跟前陷害他、欺負他、叫他不得受用、難道你心上得快活麼。須是一樣看待。就如是一個身子、一處疼、處處皆疼、一處癢、處處皆癢、周身血脉、到處流通、纔好。所以古人說、教化萬民、要孝友和睦、任恤。你看說個孝、又說個友、底下就說個睦字、總爲這些族人、都是一個祖宗傳留下來。人若是不和睦宗族、就是不孝不友了。3人既然要孝友、多不能和睦宗族、是怎麼的緣

my ankle, or sprain my leg, the entire person is ill at ease.¹ If in your intercourse with your kinsmen you get them into a scrape or take advantage of them so that they are quite upset, is it possible that you will feel happy (about it)? You ought to treat them as if they were yourself. Just as (when) one part of a body aches, the whole aches; when one part itches, the whole is uncomfortable: when things are as they should be,² the blood circulates freely to every part of the body. Hence the Ancients said, "You need to teach the masses filial reverence, brotherly love, harmony, love of kindred, endurance on behalf of others, charitableness."³ You see they speak of filial reverence, then of brotherly love, and immediately after that use the word "harmony." This no doubt is just because all the clan are descended from the one ancestor; and if people do not promote harmony among kinsmen, they are undutiful and unbrotherly.

Hindrances to Unity.

3. Seeing that people desire to be dutiful and friendly, what is the reason that in many cases⁴ they cannot promote harmony among

1. *Puh teh sheo iong* (不得受用)=*puh hao ko* (不好過) or *puh shuang-kuai* (不爽快) "out of sorts, uncomfortable."

2. *Ts'ai-hao* (纔好) and *ts'ai-shi* (纔是) are frequently untranslatable; they express general satisfaction.

3. These are the *Luh Hsing* (六行) or Six Courses of Conduct mentioned in the *Cheo Li* (周禮).

4. To (多) frequently="the most part."

故。或者是自己有錢，捨不得照看人。或者是自己窮，向人求借，他不肯借，便怨恨他。或者自己有個前程，便倚勢仗力，去唬嚇人，欺負人。或者自己沒有前程，見人榮耀，就氣恨他。或者或者爲錢財起見，全不顧骨肉的情分。或者是各自任性，不管人的好歹。或者是聽了婦女孩子們的混話。或者是受了旁人的挑唆，就播弄你一家子不和。從此爭爭競競，胡吵亂鬧，你偏見出我的過犯來，我偏見出你的過犯來，誰肯說誰的瓜兒苦。只管爭長競短，一日一日就把情分冷淡了，甚至成了仇打官

kinsmen? Either it is (that) one has money and is loth to help others; or that he is poor and begs a loan of some one who will not lend; and so hates him. Either it is that one has an official position, and presuming on his power and influence,¹ browbeats and takes advantage of others; or that he is without rank, and seeing another raised to honour,² envies him accordingly. One perhaps from monetary considerations entirely ignores the ties of flesh and blood; or each follows his own inclinations and is indifferent to the welfare of others; or may be one listens to the idiotic talk of women and children; or is stirred up to strife by an outsider,³ with the result that the whole family is cozened into discord. Thenceforward there is constant altercation and unreasonable quarrelling: you bent on⁴ detecting my faults, and I (no less) bent on discovering yours; who will acknowledge his own melons bitter?⁵ Your one occupation being simply to wrangle about anything and everything, the result is that day by day your natural affection grows cold, till positively you become enemies, go to law and prosecute (each other) until you are

1. Note the position of the verb *i-chang* (倚仗).

2. Lit., glory.

3. *Sheo* (受)=sign of the passive.

4. *Pien* (偏) expresses the idea of a resolve to do something bad.

5. Lit., who will say whose melon is bitter?

司告狀，大家弄一個淨光。這等人
不只失了和氣，且忘了同宗，把眼
前族人看作路人相待，如何使得
呢。 4 唐朝有個張公藝。他家九
輩子不曾分家。南唐江州陳褒，他
家族大，有七百多口，都同鍋喫飯。
家中有百十條狗，一牢餒養，若是
一個狗不到，別的狗都不肯喫。你
們看陳褒家，因為人和美，便把狗
都感化的好了。難道人倒不如狗
麼。如今你們要和美，只看祖宗面

all reduced to penury.¹ Men of this class not only break the peace, but also forget their common origin, and regarding their kinsmen of the present day as (mere) passers-by treat them accordingly. How can it be right to do so?

Illustrations of Unity: how to promote it.

4. In the *T'ang* Dynasty,² there was one *Chang Kong-i* whose entire clan was still undivided.³ In the Southern *T'ang* Dynasty,⁴ at *Kiang Cheo* there was a man named *Ch'eng-pao*, whose clan was a large one, over 700 persons⁵ having a common supply of food.⁶ There were about⁷ one hundred dogs belonging to the family, all fed in the same enclosure: if a single dog were absent, none of the others were willing to take their food. (So) you see that in the family of *Ch'eng-pao*, because the people were on very good terms with each other, all the dogs were influenced for good in consequence! Now, is it possible that men are inferior to dogs?

If in these days you wish to live in harmony, just aim at reflecting

1. Lit., worked into a condition of clean bareness; cp. English "cleaned out." The reference is to the ruinous effects of litigation. Some write (精) for (淨).

2. A. D. 618-913.

3. This must not be supposed to imply that the "nine generations" were all alive; but that all the living members of the clan were dwelling together in the same place.

4. A. D. 923-936.

5. *K'eo* (口) "mouth" stands for "a person;" cp. English "so many hands."

6. Lit., "same pot." This is obviously not meant to be taken literally. Each family would take their meal in their own homes: but not yet having *fen-kia* they would have a common purse.

7. Lit., one hundred, ten: a common colloquial expression for "a little over a hundred."

Princ.
慶賀。有死喪呢，大家都幫助。在

上，莫要存你我的心腸。不拘甚麼禮數，甯可他給我的薄些，我給他的厚些。甯可他們待我簡慢，我不可待他簡慢。做父兄的，但知慈愛子弟，不必計較子弟之順從、不順從。做子弟的，但知尊敬父兄，不必計較父兄之慈愛、不慈愛。一味各盡其道。一家子，大是大，小是小，上是上，下是下，彼此相安。有喜事呢，大家都慶賀。

honour upon your ancestors,¹ and do not have divided interests.² In all the courtesies of life, better that others should give me rather shabby³ presents, while I treat them more generously; better that they should behave rudely to me, than that I should be discourteous to them.

Let the older members (of the clan) make it their one business⁴ to shew affection to their juniors: it is needless to (too) narrowly discuss⁵ whether they are obedient or the reverse; and let its younger members be solely concerned about paying due reverence to their seniors, and not make invidious comparisons as to their affection or indifference. Let each uniformly⁶ fulfil his own duty. In a family there are superiors and inferiors; when each keeps his own place, there is harmony. Is there a wedding?⁷ let all offer congratulations: is there a funeral? let all lend a helping hand.

In the case of those who have ample means,⁸ it is specially

1. Lit., look on ancestor's face. "Face" (usually *lien* 臉) stands for "reputation, character:" a person without face (沒有臉) is one inseusible to shame. "To look on another's face"—"to act for his sake;" cp. Ps. lxxxiv, 9.

2. Lit., cherish a you and me heart.

3. Lit., better they give me thinner, I give them thicker. *Heo-poh* (厚薄) are opposites, and—"liberal, illiberal; generous, shabby; unselfish, selfish;" etc. *Kih* (給) points to the custom of shewing respect by presents. *Li-su* (禮數) must be understood after *tih* (的).

4. Lit., only know.

5. *Ki-kiao* (計較) to reckon and compare—"to think over, or about a wrong; go into a matter."

6. Lit., one flavour—in the same style.

7. *Hsi-si* (喜事)—anything that is a matter for congratulation. In some parts *hong* (紅) "red" or *yeh* (白) "white" is prefixed when either a wedding or a funeral (!) is spoken of. *K'ing-ho* (慶賀) usually includes a present.

8. Lit., wealth, strength, abundant men; for a similar idiom cp. II Kings xxiv, 16.

財力豐足的人家更當立義祠以祭那宗族無後的人使孤魂有所憑依置些書房教那宗族沒供給的人使弟男子姪都得讀書置義田養活那宗族少喫穿的人使窮家小戶都有衣食修個宗譜聯絡疎遠的族人使子孫孫知道派數就是尋常人家力量不濟也各自隨分做去大家都情有禮年紀老的見了那年紀老的就勸他疼愛兒女年紀小的見了那年紀小的就勸他孝順父母同是一輩的見了呢你勸我和順我勸你友愛這便是個個人都成了孝子悌弟官府們都

incumbent on them to erect public ancestral halls, that sacrifices may be offered to those of their clan who have no descendants,¹ so that the "Orphan Spirits" may have something on which they may depend: to establish schools for the instruction of those of their clan who lack the wherewithal (to pay the school fees) so that the rising generation may all obtain an education: to set apart free land for the support of those kinsmen who are short of food and clothing, so that (even) poor and weakly households may all have sustenance; and to compile a clan register to link together (the more) distant members of the clan, so that succeeding generations may know their rank in the clan. Even ordinary persons, whose means are limited, should still each fulfil the duties of his own position.

If all are friendly and courteous, one elderly person meeting another will exhort him to be very affectionate to his children; one young man coming across another will urge him to honour his parents. Do contemporaries meet? they will admonish each other to be loving and agreeable. Thus you will each and all become dutiful sons and ideal brothers. The rulers will all say, "It is a well behaved

1. According to Chinese ideas, one of the greatest calamities that can befall a man is to have no male issue. If he have no son to sacrifice for him after death it is supposed to largely affect his welfare in the next world. There is a feast to "Orphan Spirits" (*ku huen tsieh* 孤魂節) on the 15th of the 7th moon.

說是個善良地方、積善的人家、豈不是個好事嗎。5 你若是爲些小小嫌疑、就傷了和氣、只顧相爭、相害、失了厚道、王法就要處治了。你看大清律上說、一、罵兄姊者、杖一百、罵伯叔者、加一等。二、弟妹、毆兄姊者、杖一百、毆伯叔者、加一等。三、半傷者、杖一百、徒三年、死者、斬。若姪毆伯叔、姑舅、及外孫毆外祖父母者、各加一等。執刃趕殺、引律充軍、故殺者、凌遲處死。一、毆本族、及外嫗、總麻

district, they are folk who accumulate virtue."¹ (Now) would not this be an excellent thing?

Punishment of Refractory Clansmen.

5. But if on account of some petty jealousy you break the peace, and give yourselves up to wrangling and doing one another harm, losing sight of right principles, the law of the land will certainly punish you. Take notice of what is said in the Penal Code of the Great Pure (Dynasty):—

“Whoever abuses his elder brother or elder sister, is beaten one hundred heavy blows: whoever curses his uncle, receives double.”

“Younger brothers or sisters who strike elder brothers or sisters, are beaten ninety heavy blows, and are banished for two and a half years; if they injure them (by the blow), they are beaten one hundred heavy blows and banished for three years; if death ensue, they are beheaded. A nephew who strikes his uncle or aunt, or a grandchild who strikes either of his grandparents on the mother's side, in either case receives double the punishment (one hundred and eighty blows); if they seize an edged weapon and pursue with intent to kill, they are banished to penal servitude in distant garrisons as the law directs; if they commit wilful murder, they are done to death by slow degrees.”

“Whoever strikes a relative of the same clan, or a connection by

1. This is part of a saying which runs as follows; *tsih shan chi kia pih in ü k'ing* (積善之家必有餘慶) “the family where goodness accumulates, is bound to have an extra share of happiness.”

兄姊者杖一百、小功杖六十、徒一年。大功杖七十、徒一年半。折傷以上各遞加一等。凡毆鬪致篤疾者絞死者斬一。妻毆夫者杖一百、折傷加鬪傷一等。篤疾者絞妾、毆夫及正妻者又加一等。威逼期親尊長致死者絞若尊長被殺而年幼私和者杖八十、徒二年。一告期親尊長雖得實杖一百、大功杖九十、小功杖

marriage, for whom three months' mourning should be worn,¹ is beaten one hundred heavy blows; if he strike one for whom five months' mourning should be worn, he is beaten sixty heavy blows and banished for a year; if he strike one for whom mourning should be worn nine months, he is beaten seventy heavy blows, and banished for a year and a half. If he seriously wound any of the foregoing, in every case double the punishment assigned to each offence; whoever by fighting (with them) causes a dangerous illness, is strangled; if death ensue, he is beheaded."

"Wives who strike their husbands, are beaten one hundred heavy blows; if they inflict a severe wound, they are punished as much again as for (merely) bruising them; if a dangerous illness follow, they are strangled: concubines who strike their husband or the principal wife, also receive double the foregoing punishment (two hundred blows)."

"Whoever occasions the death of a senior² relative for whom one year's mourning is worn, is strangled. If he be killed and the younger members of the family privately arrange to hush the matter up (they are) beaten eighty heavy blows, and banished for two years."

1. The mourning worn for one's own brothers, sisters, etc.; is called *ta-kong fuh* (大功服); for uncles, aunts, etc.; *siao-kong fuh* (小功服); for more distant relatives *si-ma fuh* (缌麻服). It is supposed to be worn for the time mentioned in the translation; but as a matter of fact, the custom has dropped out of use.

2. *Ki-ts'in* (期親) is a general designation of such senior relatives as are included in the five grades of mourning, *u fuh* (玉服): the mourning worn for them is called *ki fuh* (期服). The correct character is (恭) but the one in the text is more commonly used.

八十、總麻杖七十、誣告加三
等。(6)你看你一違了天理，
就犯了王法。何如彼此相勸，
體貼祖宗的心腸。莫說是分
門別戶，只看做嫡派親枝。須
要一家和美，只像一個身子。
從此天下和美，只像一個人
家。這正是和氣，就能致祥。你
們家道，個個興隆，生意，家家
茂盛，天下都太平了。你們大
家可不勉勵麼。

“Whoever brings a charge against a near senior relative, even though it be substantiated, is beaten one hundred heavy blows; against a *ta-kong*, ninety; against a *siao-kong*, eighty; against a *si-ma*, seventy; if the charge be false, inflict four times the punishment.”¹¹

Concluding Remarks.

6. Observe, no sooner do you act contrary to the law of Heaven, than you break the law of the land. How much better to persuade one another to conform to your forefathers' wishes! Do not say, “We are separate families,” just regard one another as blood relatives;² the whole family must be knit together just like a single body; and forthwith the whole empire will be united like a single family. Truly, this is “Goodwill bringing about good luck.” Every man will be in thriving circumstances, every family prospering in business: the whole empire will be “a perfect paradise.” Will you not all encourage one another (to bring this about)?

1. *i.e.*, add thrice as much to the foregoing.

2. *Tih ts'in* (嫡親) are all those who are at different removes, but still mourned for in the *u-fuh* (玉服).

第三條和鄉黨以息爭訟。

1 萬歲爺意思說從古以來就有鄉黨。怎麼叫做鄉黨。就如各

村各莊街坊鄰舍便是這

一村一莊裏的人田地相

連房屋相接出入相見雞

犬相聞婚嫗相親水火盜

賊相救護你看那一個不

親熱呢。

2 但一村

一莊的人一日一日漸漸

CHAPTER III.

"Pacify the Local Communities in order to put an end to Litigation."

Definition of a District Community.

1. The meaning of the Emperor : (he) says :—

From time immemorial there have been¹ district communities.² Why called communities? Well, for example, the near and distant neighbours in every village and hamlet are the inhabitants of such village or hamlet. Their fields adjoin, their houses touch, they meet as they go in and out, they hear each others' fowls and dogs, they intermarry, they render mutual aid in case of fire, flood, or robbery—which of them do you suppose³ is not very intimate with (his neighbour)?

Causes of Strife among its Members.

2. But day by day the people of each village and hamlet steadily increase in numbers. (And now) constantly for some trifles one and another will disturb the peace. Perhaps they quarrel on account of

1. *Tsui* (就) merely completes the force of *ts'ong* (從).

2. In ancient times, a *tang* (黨) was a village of 500 houses; a *hsiang* (鄉) contained 12,500.

3. *K'an* (看) and *tsai ni k'an* (在你看) often = "looked at from your point of view; in your estimation;" etc.

多了人往往因些小事，便失和氣。或者因娃子們搬嘴鬪氣，或者因雞兒、狗兒，有騷擾的去處，或者因茶前酒後，言差語錯，或者因借貸不遂，嫌怨成仇，或者因欠債不還，惹氣打架，或者因蓋房買田，不曾儘讓通知，以致結成嫌隙，種種的事體，也難細述。總之，肯退一步，讓他一兩句，過不上兩三日，也就和好了。偏是你一口氣忍不過，必定要相罵，相打，聽人教唆，或是告狀，或是打死人命。郤不思，我會罵人，人豈不會罵我？我會打人，人豈不會打我？我要討便宜，人豈不要便宜，打官司，人

the children carrying tales; or through the fowls or dogs, there is an occasion of annoyance; or because of a thoughtless word while they are taking tea or wine together; or it may be they take umbrage and become enemies because of a loan refused; or quarrel and fight over an unpaid debt; or possibly ill-will is occasioned by not fully notifying everyone when building a house or buying land—all sorts of things, not at all easy to set forth in detail. To put the matter in a few words,¹ if you were willing to give way a little, and to concede a point or two to others,² in a very few days all would be peaceably settled.

But, alas! you cannot curb the least rising of anger but must curse each other, fight, listen to others who incite to contention, and either go to law or beat some one to death. At the same time, you do not consider. "If I may abuse others, may not others abuse me? if I may strike others, may not others strike me? if I wish to take undue advantage, may not others do the same? if we go to law and others waste their money, do not I waste mine? if I kill a member of

1. *Tsong-chi* (總之) = *tsong ri ien chi* (總而言之) "to say all that is to be said,"

2. Lit., retire a step, yield another one or two sentences.

費錢，我豈不費錢，打死他家人，我要償命，打死我家人，告狀也受拖累。到那費了錢，受了氣的時候，輸了呢，自己覺得沒臉面，贏了呢，人家都冷眼兒看你。你們想一想，一莊兒住的人，你恨我，我惱你，一輩子成仇，到了子孫身上，還解不開。這不是自己種下禍胎麼。3 所以我這一莊兒人家裏頭，也有親近的，也有疎遠的，不是拉拉扯扯的親戚，就是時常在一塊兒的朋友。總之，待他都要溫厚。不拘大事小事，都要謙讓讓的。

another family, I must atone with my own life; if (others) kill a member of my family (I) also (shall) be in the indictment." When it comes to being out of pocket and out of temper, if you lose you will feel yourself disgraced; while if you gain the day people will all look upon you coldly.¹ Bear in mind, if there is mutual hatred and dislike among people living in the same hamlet, lifelong enmities are contracted, which are handed down to your descendants, and even then cannot be settled. Is not this for you to sow a future pregnant² with evil possibilities?

How to avoid Strife.

3. So then, among the inhabitants of this our hamlet, though some are more and some less intimate; some mere marriage connections,³ brought from all quarters, while others are friends constantly together, yet to sum the matter up, treat them all kindly, and in all things, important or trivial, be ready to give way: whenever⁴ you

1. Lit., look upon (with) a cold eye, cp. "give him the cold shoulder."

2. Lit., sow misfortune's womb.

3. *Ts'in-ts'ih* (親戚) is more inclusive than *ts'uh ren* (族人) for it embraces marriage relations of every degree just as in English "family connections" is more comprehensive than "relatives." In this context, *la la ch'oe ch'oe tih* (拉拉扯扯的)—lit., dragged (in)—refers to those who have been brought into the circle of *ts'in-ts'ih* by marriage. *O* (我)=o-men; *tih* being omitted as usual before *ch'oe*.

4. Lit., early, late.

早晚相見，必須恭恭敬敬的。冠婚、喪祭，必須成禮。有患難，必須扶持。有疾病，必須看問。有詞訟，必須盡心勸解。不可搬弄杠幫，有盜賊火燭，必須協力救護。不可幸災樂禍。休縱六畜作踐人。休容兒童冒犯人。休輕生，將人命圖賴。休棄業，去賭博相戲。

4 見貧窮的鄉黨，我要周濟他。就是放債，取利不可過三分。遠年的債，還不來的，宜寬讓他。不

meet be respectful. At any coming of age¹ or marriage, or funeral ceremony, conform to etiquette. If there be calamity, by all means render assistance; if sickness, by all means call and ask after (the patient); if there be litigation, exert yourself to the utmost to bring about a reconciliation, and do not help on (the quarrel) by tale bearing; if there be a robbery or a fire,² combine to give assistance: do not take pleasure in calamity. You must not let your cattle³ trample on other peoples' (crops), nor let your lads behave rudely. Do not undervalue your life, and scheme⁴—by committing suicide—to incriminate (another); nor sell your patrimony and go amusing yourselves with gambling.

Duties toward Fellow Villagers.

4. (Take for instance) the case⁵ of a poor villager. I ought to assist him, and if I give him a loan, must not take more than 36 per cent. interest:⁶ (or in) a debt of many years standing that cannot be

1. Capping was an ancient ceremony observed when boys came of age: it has now fallen into disuse. Sacrifice is offered both to parents as well as to ancestors: that offered before the body of a parent is taken out of the house, is spoken of as *hsien mao hsüeh* (獻毛血) offer hair and blood.

2. Lit., fire, candle.

3. The "six animals" are horses, cows, sheep, fowls, dogs and pigs.

4. e.g.—If A quarrel with B and commit suicide in consequence, B is held accountable for his death.

5. Lit., to see, perceive: *kien* (見) is used in the sense given above, to introduce a new subject; see the following sections. Notice that *hsiang-tang* (鄉黨) is used for a member of the community as well as for the community itself.

6. Lit., three per cent, reckoned per month in accordance with the invariable custom.

可利上加利、高抬時價、倚仗我有錢去欺負那貧窮的人。見沒前程的鄉黨，便思量道：我做秀才、中科甲時、捷報一到，鄉黨都來道喜慶賀。所爲何來？不過望我看顧他，救濟他。若倚勢害人，魚肉鄉里，鄉里亦不貴有顯達人了。故不可倚仗我有前程，去壓量那沒前程的人。見那愚笨的鄉黨，軟弱的鄉黨，要公公平平、正直無私看待他。若因他有好田地、好房屋，就去百計圖。

repaid, the thing to do is to let him off on generous terms, and not exact compound interest, or exceed the current rate: (nor) presuming on my being well-to-do fleece another man who happens to be poor.

(Or) take the case of a resident without a literary title, (my duty is) to reflect thus:—"When I became a B. A.¹, or took my higher degrees—no sooner had the announcement² come, than the whole community came and offered their congratulations. How came this about? It was simply because they expected me to look after them and render them assistance. But if I presume on the influence (my literary status gives me) to despise³ the people of the place, they will not consider it an honour⁴ to own a man of mark. Hence I must not rely on my having a degree to oppress this⁵ man that has none."

In the case of a simple minded or easy going neighbour, you must treat him fairly with the strictest impartiality. If because he happens to have good land or houses, you set your wits⁶ to work to

1. *Siu-ts'ai* (秀才) "cultivated talent" is the lowest literary degree; and is obtained locally in either a district, *hsien* (縣) or prefecture, *fu* (府). The term *k'ó-kiah* (科甲) "literary graduation" includes the examination for Provincial Graduate *kü-ren* (舉人) "promoted men" (M. A.) obtained at the triennial examinations, and also that for Metropolitan Graduate, *tsin-si* (進士). See Mayer's Chinese Government.

2. Colloquially called *pao tan* (報單) and sent out by the *pao fang* (報房) Announcement Office.

3. Lit., flesh and fish, i.e., treat them as mere food.

4. The district that produces a *tsin-si* (進士) is considered peculiarly fortunate.

5. Lit., that.

6. Lit., "devise a hundred plans."

謀陷害、及至成交時、又尅減他價值、或使低潮銀子、總要佔人便宜、又放債於人、或放銀錢、或放米穀、利上起利、滾折人房屋田地、這等人鄉黨切齒、天道不容。曾見富貴了幾家、所以我斷不可播弄自己的鬼聰明、小伶俐、去欺哄那愚笨的人、不可憑著自己的強梁霸道、去凌辱那軟弱的人。見那富豪的鄉黨、我若有所借了他的東西、救了自己的急事、便當依期還、切不可轉眼昧心、反面思騙他人本錢。見那凶惡的鄉黨、要謹謹防避、以禮待他、憑一點

swindle him, and when the time comes to conclude the bargain (in purchasing them from him) either abate the price, or use inferior silver, determined to gain undue advantage; or lend to (such a) man, either money or grain on compound interest, rolling¹ into my coffers the proceeds of his houses and lands—the community gnash their teeth at men of this class: nor does Providence permit (such conduct). How many families have been² enriched (by it)? Hence you must on no account employ your despicable cleverness and petty cunning to take advantage of simpletons, nor trust to your own power of intimidation to insult the weak.

As regards the wealthy resident, if at some time or other you have borrowed something of his to help you in an emergency, (it is only) right and proper to return it promptly at the appointed time; whatever you do, you must not for an instant act against your conscience, and covertly think how (you may) cheat the man out of his capital.³

In the case of an ill-disposed neighbour, you must most carefully be on your guard against him, treat him with courtesy, (and) in all

1. *Kuen* (湊)=rolling; *cheh* (折) to break up (his property).

2. *Ts'eng* (曾) "already" sign of past tense; *kien* (見) sign of passive.

3. Lit., root money, i.e., that from which other is produced.

X 勸解務叫他開交。

5 (總之、我待同鄉

至誠心、感動他。百凡事、讓他、忍他。就有
一言半句不投機處、我只拿好話從旁
共井的人、就是有些米兒、錢兒的好處。
也是我的陰功。不要因人家不曾補報
我。就惱恨他。就是人家有禮節不到的
去處、我只要諒他。不要同他一般見識。
就是人不知好歹、冲撞了我、冒犯了我、
我只是拿正理來化他。總不必留在心
裏頭。如今好惹事的人、動輒說、我讓過
這遭、便鄉里都來欺負我。怎做得個好

sincerity, (seek to) influence him for good. You should give way to him in all things, be (very) patient with him. If there should be a slight misunderstanding,¹ approach him cautiously² and with fair words persuade him to clear it up; and exert yourself to get him to arrange the difficulty.

Considerations in Favour of Forbearance.

5. In conclusion, even if, in your dealings with your neighbours, a little advantage—in grain, or money—(accrue to them), still it counts as secret³ merit on your part: do not because other folk fail to requite you, bear a grudge against them in consequence. And if anyone has shewn a lack of courtesy to you, just excuse him, and not be as undiscerning⁴ as he. Or suppose a person, destitute of common sense, treats you rudely or insults you, be content with bringing reason to bear on him, and in no wise lay it to heart.

At the present time those who are fond of making trouble frequently say, "If I yield on this occasion the whole countryside will come and take advantage of me; I should⁵ not be acting as

1. Lit., a word or half a sentence not agree opinion place.

2. Lit., from the side.

3. i.e., merit unseen by man but noted by the gods, and to be rewarded hereafter.

4. *Kien-shih* (見識) "to see and know" = experience, or the wisdom and sense derived from it.

5. Lit., how can I.

漢子，所以畧見鄉里待我不好，就去怪他。郤不知道古人說得好，喫得虧，是好漢，又說道，他仇我不仇，冤家卽了休。只因我不肯喫虧，一時間爭長競短，我和他廝吵，^吵他和我胡鬧，鬧鬧吵吵，他仇我，我仇他，或者弄出人命，或者激出別樣的事來，那時節要開交，不得開交，倒喫了大虧。^{所謂}因小失大，何如他不和睦，我只管和睦，一個愚，一個賢。他見我寬洪大量，也就後悔了。他若是還不知愧悔，便不成人了，與那禽獸何異。你們想一想，我一個
人，和那禽獸論理，我豈不與他一樣了。我惟

a man of mettle: hence if I am treated rather badly¹ by a villager I at once go and rate him." But such people forget that the Ancients rightly said, "He who can swallow an affront, is the true man;" and again, "If when another hates me I do not hate him, enmity will cease at once." But simply because you are unwilling to come off second best, on the spur of the moment you contend together; rowing and storming at each other, wrangling, jangling—hating each other—ill there ensues either loss of life or some other serious difficulty. Wheu (matters have come to) this pass there will be no getting out of it (much as you) wish to, but you will have a bad time of it indeed; as it is said, "For the less you lose the greater." What if another is quarrelsome? you simply concern yourself with keeping the peace—one foolish, the other wise. If he sees you are long-suffering he will come to a better mind; if he still is insensible to shame, he is no man—what difference is there between him and the brute creation? Consider a little—if you being a man, reason with a brute, are you not placing yourself on a par with him?

1. Note that the word which really applies to the object precedes the verb; cp. *shao tsiang ki-ko ts'ien* (少用幾個錢) less use a few cash=use a little less money.

諸事忍耐些，不把人家的不是放在心上。一味的肯喫虧，人再沒有說軟弱的。只有愛你，敬你，稱頌你，官府見你尚義，亦誇獎你。這豈不是喫虧處，即是佔便宜處麼？所以古人遷房、移戶，不求宅子好，只求鄰居好，也只因鄰舍街坊，一莊兒住的人，早晚靠著他。6人若把鄉黨聯屬的，都成一個人，有好處，大家享，有苦處，大家受，這是百姓與百姓和睦了。當兵的，逢著操演，便是兵與兵和睦了。做兵的出死力，護衛

In everything you must just be a little more patient and not lay peoples' faults to heart. Always be ready to pocket an affront, and nobody will say you are simple, but all will love you, honour you and praise you: the rulers noticing how well you behave will also commend you. Is not this position in which you suffer loss, the position in which you really gain advantage? Hence the Ancients in changing their residences, did not seek for good houses but only for good neighbours; and that for the simple reason that one is always dependent on one's near and distant neighbours, who live in the same hamlet.

How to promote Harmony.

6. If people would regard all connected¹ with the community as making one corporate body—if there were advantages all would enjoy them; if adversities, all share them: this would be (true) union among the people.

If soldiers at the stated times for drilling, drill together; and when they go to guard a military outpost, help each other to keep watch: this is concord in the ranks. The military hazard their lives in protecting the people; the people pay taxes to support the military; and this is harmony between soldiers and civilians.

1 Some such word as “people” must be supplied after *tih* (的) or it must be looked on as = a noun. —

百姓百姓們納錢糧去養活兵、又是兵與民都和睦了。從此相親相愛，禮節往來，也沒有爭鬭的，也沒有告狀的。那裏還有爲冤結仇，悞了工夫，花了錢財，到了破家蕩產，流落異鄉的事呢。這個話，雖是說與你兵民們聽，也還要你鄉紳，^{paixi}宦家年高的長者，學裏的秀才，鄉黨中豪傑，先做出個和睦的式樣來，好教導這些愚民。你兵民自想，各有鄉黨，可曾和睦否。——你若不和睦，王法決不輕貸。試看大清律所載，一鄉黨序齒違者，

(If) from this time onward with mutual affection in the interchange of courtesies, none fight, nor go to law, there will be no room for such things as enmity, loss of time and waste of money, culminating in families broken up, beggared, and drifting away to strange places.¹

Although these remarks are addressed to the soldiers and civilians, we still wish you country squires, men of rank, elders well up in years, graduates in letters, and leading men in the community, first of all to set an example of concord: then² you will be able to educate the masses.

Punishment of the Contentious.

7. You soldiers and civilians bethink yourselves—you have each your own circle of neighbours—have you been³ peaceful? If not, the law of the land will not let you off lightly. Glance a moment at the enactments in our Penal Code:—

“Let the residents in each community rank according to their ages; and whoever transgresses this order shall receive fifty light blows.”

1. Note how the various items in this long list depend on *tih* (的). A fuller and more colloquial construction would need *tih si* (的事) after each item, e.g., *u liao kong fu tih si*; etc.

2. *Hao* (好) “in order that, so that.”

3. *Ko-ts'eng* (可曾)=past tense.

答五十。一、凡罵人者，笞二十，互相罵者，各笞二十。一、毆人吐血者，杖八十，徒二年。折人髮指，髡髮者，杖六十，徒一年。折肋mis眇目及刃傷人者，杖八十，徒二年。折肢瞎目，杖一百，徒三年。一、共毆致死下死者，絞原謀者，杖一百，流三千里。一、將田地重複典賣者，以所得價錢，計贓，准竊盜論。田宅從原典買主。以上律例，這等森嚴，你兵民不和睦鄉里，的還怕不怕。

8 總之，善良的

“Whoever curses another shall receive twenty light blows; those who curse one another shall receive twenty each.”

“Whoever strikes another (so as to cause) spitting up of blood, shall receive eighty heavy blows, and be banished for two years.”

“Whoever pulls out another's hair in great or small quantities, or breaks his finger, shall receive sixty heavy blows, and be banished for one year: if he break his ribs or deprive him of the sight of one eye, or wound him with an edged instrument, he shall receive eighty blows and be banished for two years: if he break a limb or destroy the sight, he shall receive one hundred heavy blows and be banished for three years.”

“In case of a scrimmage resulting in death, the man who deals the fatal blow shall be strangled: the prime mover shall receive one hundred heavy blows and be transported 1,000 miles.”¹

“Whoever effects a double mortgage or sale of land, shall be treated as a robber: the price obtained shall be reckoned as plunder, and the property shall revert to the original mortgagee or purchaser.”

(Seeing that) the foregoing laws are so severe, are not you soldiers and civilians who promote discord among your neighbours afraid?

Mischief Makers and their Punishment.

8. To sum up, no good people disturb the peace of (their) neighbours. But among the villagers there are troublesome busy-

1. The punishment of *liu* (流)=being transported to a distance away from friends; but the offender is allowed to live in his own house under police surveillance.

人再沒有不和睦鄉里的，只因鄉里中有奸頑好事之人，平日不務本業，要學做光棍，相與衙門中幾個人，學做兩句半明半暗的狀子，學說兩句瞞心昧己的話兒，要在鄉黨中賺錢使驅酒喫，動不動哄人說人爭一口氣，又說道：輸錢不輸氣。百般調唆。或者，弄成詭計挑唆人，或者，橫行霸道嚇詐人，或者，外邊粧做和美的樣子，去引誘人，或者，假託公道，郤暗中去把持。這等人，幸災樂禍，挑撥你們打官司，只願你們不和睦。究竟王法在所必誅，天理一定不

bodies continually neglecting their own business, in order to study the rôle of a polished villain. (They) associate with some of the underlings at the law courts, and learn how to draw up an indictment (containing) some ambiguous phrases—how to make use of a few expressions that will hoodwink and blind the mind. Wishing to do the community out of money and wine for their own use, at every turn they beguile and excite others to wrangle over the least thing, adding the remark, “Lose money but not reputation.” They stir up strife in all sorts of ways, perhaps by perfecting some artful device to set people at variance, or else acting contrary to all reason and right, scare them (into giving money); or under the outward semblance of friendliness lead them astray; or make a pretence of acting for the public good, while secretly furthering their own interests.¹ People of this class rejoice at calamity and misfortune. They provoke you to go to law and are simply desirous that you should be at loggerheads. But (they are) among those² whom, in the end, the law of the land will punish and divine justice disallow. When they have filled up the measure of their iniquities, as a matter of course they will have their appropriate reward.

1. *Pa-ch'i* (把持)=using undue influence with officials, so as to manipulate matters to one's own advantage.

2. *Tsai so* (在所) *tsai* among, *so* those which.

容、惡貫盈滿、自然有惡報的。你們只看一看地方上的光棍，那一個有下梢的。[✓] 9 凡同鄉的人，平時在家相處，還不覺得好處。一旦出門在外，離了家鄉幾千里、幾百里，聽見人有同鄉的聲音，就是從來不認識的，也要敘幾句話。若遇見同鄉認得的人，便分外親熱，就像見親人的一般。怎麼在一座兒住著，倒生分起來呢？人若把這個心腸，常常存著，從此風俗越發渾厚，子孫越肯孝弟，宗族越肯和睦，就是你們子子孫孫，大家都你幫我助，成就了一個和平世界。就是

萬歲爺與你們百姓，都是快活的了。

Simply look and see for yourselves—which of the blacklegs of (your particular) locality has come to a good end?¹

Reasons for Contentment.

9. All the people of a place constantly dwelling together at home are scarcely aware of their own advantages. Some fine morning they travel abroad, and while a few hundred or a few thousand miles away from home hear a man who has their native accent. Even if it be someone they have not known before, they must have a little chat. But should they meet a neighbour they know, they are extraordinarily cordial, just as though they had met one of their own relatives. How is it then, that living in the same hamlet you nevertheless become estranged? If folk would always maintain these amiable feelings, as a result manners would be more kindly: their children and grandchildren would be more willing to be dutiful and submissive, kinsmen more willing to be at peace. Indeed all your descendants would be (so) mutually helpful (as to) bring about the Golden Age! The Emperor and you his people would all be happy indeed!

1. *Shao* (梢) end of a twig; *hsia shao* also includes the idea of one's descendants.

第四條。重農桑以足衣食。

1 萬歲爺意思說，養活百姓們的根

本，不過是衣食兩件。人生

世，終日忙忙碌碌，都只

爲喫飯穿衣，郤不想著衣

飯的來路。不種田，從何處

有飯喫，不養蠶，從何處有

衣服穿。就是士農工商各

人的事業，究竟這衣食的
源頭，也只是靠著這種田

CHAPTER IV.

"Attach Importance to Farming and Mulberry Culture, that there may be sufficient Food and Clothing."

Importance of Husbandry.

1. His Majesty's meaning: (he) says:—

The basis of the peoples' support consists in the two items—food and clothing. The human race toil the livelong day, just for bread to eat and raiment to wear; but without considering¹ the way in which these things reach us. But for sowing, whence would there be food to eat? but for silkworm culture whence should we have clothes to wear? True, there are scholars and farmers, artizans and tradesmen,² each has his different occupation; but after all, the supply of these necessaries solely depends on husbandmen and silkworm cultivators. Are not farming and mulberry culture obviously matters of the first importance?

Sure Reward of Industry.

2. If every man in the Empire set about³ cultivating his own

1. *Choh* (著)=sign of participle.

2. *Si nong kong shang* (士農工商) is a general term for all classes of society.

3. Note use of *k'ü* (去) *k'ü chong* "to go and cultivate." *Tsiu* (就) shews where the principal clause begins.

養蠶的人。這農桑，豈不是第一件要緊的事麼。²若是普天下的人，去種普天下的田，人人自種自喫，天下就沒有受餓的了。若是有一個人不種田，就有一個人受餓了。普天下的女人，去養活普天下的蠶，人人自織自穿，天下就沒有受凍的了。若是有一個人不養蠶，就有一個人受凍了。你看古來的朝廷，都把這農桑，當一件極要緊的事。於春天的時節。

皇上親自去耕田，皇后娘娘親自去養蠶。你看身爲至尊，富貴已極，尚且不怕勞苦，親自

land, everyone growing what they eat—in all the land not a soul would suffer hunger. If there were one who did not till his field, then just that one would go hungry. And if every woman in the Empire began rearing her own silkworms, everyone weaving what they wore—in all the land no one would feel the cold. If there were one who did not rear them, that one alone would suffer from the cold.

Observe that the Emperors of old all regarded farming (in both its branches) as a matter of the utmost importance. In spring time the Emperor went ploughing in person; ¹ our Lady the Empress herself set to work rearing silkworms. So you see, the (very) individuals who were the most respected and opulent, for all that, were not afraid of labour, but themselves took up these kinds of occupations. There can be no question that it was to set the Empire an example that the people might copy.² Is it possible for all this that you people are loth to set about it in earnest?

1. *Ts'īn* (親) is an emphatic form of *tsī-ki* (自己) or *tsī-kia* (自家).

2. Lit., in the interests of the Empire to set a good example, to cause their subjects to be able by copying to carry it out.

去做這樣的事，無非是爲天下做一個榜樣，叫百姓們好學着做。難道你們百姓們，倒不肯著力去做麼。 3 你們想一想。這個衣食，原出於地畝。春天要種，夏天要鋤，秋天要收。一點血，一點汗，辛苦大半年，纔得有這碗飯喫。纔得有這件衣裳穿。所以勤謹的人，田地培植得好好的，桑蠶養得旺旺的，便出產的一年勝過一年。糧食呢，是大囤大囤兒裝著，綢帛呢，是一捆一捆兒放著，喫不了。穿不了。若是一個不勤謹，便上邊養活。

Industry and Indolence.

3. Give the subject a moment's thought. Food and clothing¹ in the first instance, are the produce of the land. One must sow in the spring, hoe in the summer,² reap in the autumn,—a little labour, a little exertion, the best part of a year's hard work—before³ we obtain these basins of rice to eat, these articles of clothing to wear.

Hence the diligent thrive and are prosperous through the cultivation of their fields, mulberries, and silkworms⁴—their produce returns increase yearly. Grain? it is stowed away in large binsful; silks? they are stored away in bundles: (they have) more than they can eat, more than they can wear.

But if a person is not diligent, neither on the one hand⁵ can he support his parents, nor on the other hand his wife and children: this is a moral certainty.

1. Note the use of *chae-ko* (這個). It calls attention to the chief subject of the passage, and to the fact that *i-shih* (衣食) is a single noun, for which we have no English equivalent: see above, *chee nong-san . . . ih-kien-si*.

2. Lit., a little blood, a little sweat; cp. Genesis iii. 19.

3. *Ts'ai* (纔) marks the result of the toil.

4. Lit., field-land cultivated—thrivingly, mulberry trees silkworms reared—prosperously.

5. *Shang-pien* (上邊) and *hsia-pien* (下邊) point out the man's relation to his parents and family.

不過老子娘下邊養活不過老婆
娃子。這是一定的道理。
〔4〕但只

是南邊的地土與北邊的地土不同。有高燥的。有下濕的。高燥的地土呢。該種著黍稷。下濕的地土呢。該種著秔稻。雖然出產的不同，卻總是一個農事。至於養桑養蠶，沒有桑有蠶的地方。除了這幾處，像北直、山東、河南、陝西、山西、各省，就沒有蠶桑了。但只是種麻、種棉花。

Centres of Cultivation.

4. But the soil of the south differs from that of the north: the one is high and arid, the other¹ is low-lying and swampy. The former should be cultivated with different varieties of millet:² the latter with different varieties of rice. It is still farming, though the yield is different.

Coming to the cultivation of the mulberry and the silkworm, the only places they are found are the few provinces of *Kiangnan*,³ *Chehkiang*, *Sich'uan* and *Hukuang*.⁴ Outside of these few places they are not to be found—in such provinces⁵ as *Pehchih*,⁶ *Shantung*, *Honan*, *Shensi*, and *Shansi*.⁷

Now, although the cotton goods, woven with the hemp

1. "Some" and "other" are expressed by the repetition of *iu-tih* (有的).

2. *Shu* (黍) and *tsih* (稷) are different varieties of panicle millet; *keng* (秔) and *tao* (稻) are two varieties of rice.

3. Also called *Liang Kiang* (兩江). This includes the provinces of *Kiang-su* (江蘇) *An-hwei* (安徽) and *Kiang-si* (江西). Each has a governor, *Fu-t'ai* (撫台) who is associated with a Governor-General, *Chiü-t'ai* (制台) having his residence at Nanking.

4. Also called *Liang Hu* (兩湖). It includes the provinces of *Hu-peh* (湖北) and *Hu-nan* (湖南) the provinces north and south of the *Tong-ting* Lake (洞庭湖). The Governor-General resides at Wuchang.

5. Lit., like.

6. i.e., the province of *Chih-li* (直隸).

7. *Koh* (各) which usually—"every," is commonly used with *siang* (像) and = a sign of the plural after an enumeration of several adjectives or nouns; e.g., *siang i-fuh mao-tsü*, *hsiai*, *uah*, *koh kien* (像衣服帽子鞋襪各件) "such things as clothing, hats, shoes and stockings." The word that follows it varies with the words that precede it, and may be a N. A. or a noun.

拿了去織成布疋，雖然比不得綢帛，到底是衣服，所以說個桑字，就都包總了。 5
 但願百姓們盡心竭力的去務農桑，萬不可偷懶，萬不可先頭勤，後頭懶惰，也不可因偶然一時歉收，就輕易棄了田園，也可看見人家做買賣，會算計，賺了些錢，我就眼熱，也要跟著他學起來，倒把我的舊業更改了。卻不知道天下耕田的，謂之力本，做生意的，叫做逐末，做手藝的工匠，雖然也是正經營生，到底不是本業。只有這做莊家的一粒落地，萬顆歸家，便是一年。

and cotton you have cultivated, are not equal to silks, after all they are (materials for) clothing. Hence all is included in the phrase "mulberry culture."

Cautions against abandoning Husbandry.

5. Would that the people would put all their heart and strength into farming and mulberry culture! On no account be lazy—diligent at first, and remiss afterwards. Neither because one season there happens to be a scanty harvest, at once abandon lightly your fields and gardens.¹ Nor, seeing other folk engaged in trade, able to plan and make a good deal of money, eye them enviously and change your original occupation, with a view to follow in their wake; unaware that agriculturists the world over are styled the 'Source of Power'; while tradesmen are spoken of as 'Accessories.'² The calling of artisans, though respectable, after all is not the "Fundamental Occupation." It is agriculturists alone that obtain ten thousand fold return.³ Besides, the grain obtained during the year by laborious toil, converted into money—after

1. i.e., do not give up farming.

2. Pen (本) and mōh (末) are opposites—"beginning and end;" "important and unimportant," etc.

3. Lit., one grain falls to the ground, 10,000 grains come home.

間辛苦種來的糧食，賣了銀子，除完了錢糧，够了費用，總算起來，積儵下也沒多的。但一年一年的儵下去，自有富厚的日子。我一點血、一點汗，苦苦的積下的，我也享受的安穩。便是你的子孫們，從小見你千辛萬苦，他們也都知道掙銀錢艱難，斷然不至敗家蕩產。這纔是個長久的根基。你若是羨慕那游手好閒的人，粧腔做勢，東拐西騙，一般也喫得好，穿得好，就說我們爲甚麼做這勞苦的事情。不知道這樣人，一個時運不來，肩不能挑，手不能提，除了討飯做賊，再沒有去路了。及至犯了王法，披枷帶鎖

deducting taxes—is enough for incidental expenses; although what is put by, all told, is certainly not much; still laying up year by year, affluence will naturally ensue. What you lay by (as the result of) hard toil you also enjoy in security. Besides, your children and grandchildren seeing from childhood how hard you labour, will all know the difficulty of making money, and will never ruin the family by profligacy. This is an enduring source of stability.

Now if you admire those skulking loafing fellows, who swagger and give themselves airs—swindling on all hands¹—and wish to eat and dress as sumptuously as they do, and say “Why do we engage in such laborious occupations?” you must know that fellows of this sort, if they have a bad run of luck cannot support themselves by manual labour.² The only road open to them is to beg or to steal. In the end they break the law, are manacled, have to carry

1. Lit., east swindle, west cheat.

2. Lit., shoulders cannot carry, hands cannot lift.

坐監坐牢，這就是他的結果。你們想，這樣人，有甚麼好處。所以人斷不可捨了本業。

6至你們當兵的，身在營伍，不得種田，不得養蠶，難道就不穿衣喫飯麼？你想想，一月一月散你的餉銀，一季一季散你的口糧，都是從那裏來的？離了莊家漢，上糧，上銀子，你們把甚麼做兵餉？離了養蠶織布的，你們把甚麼穿在身上呢？你們想到這處，你還不該出力護衛他們麼？至於地方上、文武官員，都該去勸課農桑，有甚麼差徭，都要等農事既畢以後，方可使令他。

the wooden collar¹ and pass their time in prison;—this is their finale.² Consider now, what advantage have these fellows (over you). Hence persons must on no account abandon the “Fundamental Occupation.”

Relations of Husbandry to Government.

6. Now as to you soldiers in the army who can neither sow the fields nor rear silkworms; can it be that on that account you must go without food and clothing? Consider—where does all the money and rations come from which are served out to you monthly and quarterly? Apart from the silver and grain paid by farmers (for taxes) what would you have for military supplies? apart from those who raise silkworms and weave cloth, what would you wear? When you think of this aspect of the case, should you not exert yourselves to protect them?

As regards local, civil, and military officials, they should exhort the people to attend to farming. If any government service be required (of them) you should wait till farming operations are over, and then issue the summons. Do not interfere with their work.

1. The “wooden collar” is a large wooden frame locked round the neck of a criminal: it generally has a statement of his crime written on it.

2. Lit., fruit bearing.

不可妨礙他的工夫。但凡百姓們懶惰的，就責治他，勤苦的，就賞他。必定教人人都種田，沒一塊兒閒地，沒一個兒閒人。男人耕，女人織，大家都做生活，便是山場上，水窪子裏，有些餘剩，養雞兒，狗兒，豬兒，有些餘產，都要培植他，孳生他。便一日一日，人家興旺起來了。

7但是你們勤謹，固是該當的，還要用度儉省纔好。天時是無定的，水旱是常有的。當那有穿有喫的時節，多費多用，一旦遇了荒年，你們卻怎麼樣過活。甚至把金子、玉石、寶貝，看重，倒把糧食看得輕，專一愛穿綢緞、紗、

Reprove the idle in every case: reward the diligent. Bid all cultivate the ground without fail. Let there not be a plot of ground untilled, a single person unoccupied. Let the men plough, the women weave; all earning their own livelihood. Even spare plots on the hills and the low-lying ground must all be brought under cultivation, (that) fowls, dogs and pigs may be reared and multiply. The people will thus enjoy uninterrupted prosperity.

Exhortations to Economy and Simplicity of Living.

7. Now (while) it's true¹ that it is your duty to be diligent, at the same time you must also be economical in your expenditure. The seasons are uncertain, flood and drought are matters of constant occurrence. But if you are extravagant in your expenditure during prosperous seasons,² how will you live when there happens to be a year of drought? (If people) come to attach undue weight to gold, gems, and valuables, and if their one delight is to wear silks, satins, gauzes, and jewellery,³ while they look with disdain on grain and all

1. *Ku* (固)=assuredly, what is manifestly the case.

2. *Tai* (*當*) used in speaking of time="at, in." It may be followed immediately by *shi* (*時*) or a similar word relating to time; or may, as in the present instance, have a sentence placed between it and such word: *tang-shi-tsieh*, at the time, when.

3. *Ch'a kiu tai in* (*插金帶銀*) "sticking in silver and curving gold," referring to hairpins and earrings. *Puh chih ts'ien* (*不值錢*), an expression of contempt applied to persons as well as things.

羅插金帶銀，倒把布素衣服，都看得不值錢。像這樣驕奢，都是敗家的事情，你們斷不可學。古來太平的世界，年紀老的，個個穿綢喫肉，少壯的，個個不忍饑受冷。大家安居樂業，講究禮義廉恥的道理，這並沒有別的緣故，也只是以農桑爲重，所以衣食豐足能够如此。

我

聖祖仁皇帝心心念念疼愛你百姓們，刻了一本耕織圖，把種田的、織布的苦處、樂處，詳詳細細，畫在上邊，無非是勸你們用力根本。你們可不大家省悟，著實以農桑爲重嗎。

(sorts of) plain clothing—all such pride and extravagance ruins the family: imitate it on no account.

In the good old days all the elderly people wore silk and feasted on flesh, and not one of the young and hearty suffered from cold and hunger. They all dwelt in peace and prosperity, and sought after¹ the doctrines of propriety, equity, modesty, and a sense of shame. This was absolutely from no other reason than that they simply attached great importance² to husbandry: hence (they were) able to have such an abundance of food and clothing.

Our Sacred Ancestor the Benevolent Emperor filled with loving concern for you his subjects, had a volume engraved, (called) "Planting and Weaving (illustrated by) Woodeuts," in which he sketched in detail the joys and sorrows of farmers and weavers. This beyond all question, was to urge you to devote your energies to that which is fundamental. Will you not all reflect, and in deed and in truth attach importance to husbandry?

1. *Kiang-k'iu* (講究) sometimes = the result of being careful or particular, e.g., a man is *kiang-k'ieh* about his house, and his house is *kiang-ku* in consequence. In the south it is also applied to anything that calls forth admiration.

2. *I-wei* (以爲) may be used as a verb = "to regard, consider as;" or it may be separated i. introducing the subject of the verb *wei* to make, consider; *uei*² to consider, ² introducing object, *nong-san*,³ husbandry, *chong*⁴ important; "to attach importance to husbandry."

第五條、尙節儉、以惜財用。

1 萬歲爺意思說、人生在世、喫飯穿衣、交接來往、那一日沒有費用。既然要費用、就一日也少不得這個錢了。但是用度、也有每日一定的是、也有出人意外的。如一年穿幾件衣服、早晚兩殮茶飯、這是一定的規矩、算計得來的。至於生兒、養女、男婚、女嫁、疾病、死喪、這些事體、是人家必有的、卻是算計不定的。你若不把錢財、常留些有餘、一遇著這樣的、卻拿甚麼去用呢。俗語說得好、常

CHAPTER V.

"Set Store by Economy, as a Means to the Careful Use of Property."

Need of providing for Emergencies.

1. The meaning of the Emperor (he) says:—

In matters of eating, dress, and social intercourse, there is never a day when people have no expenses. And since there must be outlay, one can never dispense with money. But there is both unforeseen as well as the usual daily expenditure.

For instance, how many articles of clothing worn in a year, the provision for morning and evening meals—this is a regular order of things, and may be calculated for. But when you come to such things as the birth of children, marriage of sons and daughters, sickness, death and burial, these are things that must fall to the lot of all, but are not capable of a fixed estimate. Now if you do not constantly put by a little of your spare cash, when such things happen, with what will you meet them? The proverb well says,

將有日、思無日、莫到無時、恩有時。這個話，是教人於那有錢的時候，就要想沒錢的日子，不要到那沒錢的時候，纔想起那有錢的日子來。說，我早知道今日受苦，不拘怎麼樣，也留幾個錢今日用，如今可惜，知道的遲了。像這個話，還能警醒人。

2 惟有一種人，動不動，就說，今朝有酒，今朝醉，明日愁來，明日當。那些好喫好穿的，聽了這兩句話，越發任意浪用了。這浪用的事，不但是說，賭錢，嫖娼，就是每日間，喫飯穿衣，也有無窮的費用。卻不知古時候的人，到五十歲上方纔穿綢帛，到七十歲上，方纔喫肉。可見，少

"In the day you have (money) think of the time you will be without it; and not when you are hard up call to mind the time when you were in funds." This saying bids people to think when they are well off, of the days when they will be short of money; and not to think of these well-to-do times after they are penniless; saying, "If I had known beforehand that I should suffer now, I would at all costs have put by a little money for present use; now alas, I know it too late"! Sayings of this sort still serve to wake people up.

The Improvident rebuked by Ancient Example.

2. But there is a certain class of fellows who are always saying, "If we have wine to-day we will get drunk to-day, we'll bear to-morrow's sorrow when to-morrow comes!" Those who are gluttonous and dressy, hearing these sentiments expressed, become all the more self-indulgent and extravagant. This matter of extravagance relates not merely to gambling and licentiousness, but also to unlimited expenditure in daily eating and dressing. But it must be borne in mind that the Ancients were above fifty years old before they wore silks, over seventy before they ate meat. It is obvious from this,

年人輕易是不穿綢帛、不喫肉的了。古來的朝廷、無緣無故、就不肯殺牛、做大官的、無緣無故、就不肯殺猪、殺狗。可見百姓人家、終朝每日、是粗茶淡飯的、過日子了。還有一件、人生福分、是有限的。若是受享的太過了、自己折了福、到老來、斷沒有好光景。所以說個尚節儉、爲甚麼要節儉呢？這個錢財、就比做水一般。節儉就比做水蓄在池子裏一般。水若是不存蓄些、只顧流將去、便立刻就乾了。錢財若是不節省、只顧用將去、便立刻用盡了。到那沒有

that young men should not dress in silks and eat flesh without sufficient reason. The olden Emperors would not unnecessarily kill an ox, the high officials a sheep, the lower officials a pig or a dog, so it is evident that ordinary people lived in a most temperate and abstemious fashion.

Another point. Everyone has a limited share of good fortune; if one enjoy himself too much, he discounts his own happiness,¹ and when old age comes upon him he certainly has not a very bright prospect before him. Hence we speak of "Setting Store by Economy." Why do we need to be economical? Wealth is like water. Economy may be compared to water gathered together in a pond: if you do not keep some in, but give your sole attention to letting it out,² it will be dry in no time. If you are not economical with wealth but make it your one business to get rid of it, it will be used up in no time. It will be too late to regret when it is all gone.

1. *Cheh-fuh* (折福) to break or cut short happiness. Each person has a definite portion of happiness allotted to him, and he must be careful how he uses it. To dress a child too extravagantly, or to live in a manner not in keeping with his social position, is to "discount his happiness." *Cheh* is also applied to the purchase of goods, as *pah cheh* (八折) 20 per cent, etc.

2. *Tsiang* (將)=*ko* (過).

得的時候，後悔也是遲了。 3 想古來的好風俗，不外勤儉兩字。你若是不勤，便生發不出來。但生發不出，不過是你自己受苦，拉不下人去，這個害還輕。你若是不儉，便任意花費，就是十個人掙出來銀子錢，不够你一個人花費，就是一年間積儱下來的銀子錢，也不够你一日妄用。這個害，何等樣重呢。 4 你們想一想，當兵的人喫錢糧，是有一定的數目，只因為不知撙節，衣服要華美，喫飯要葷腥，一個月裏就把幾個月的錢糧，都花費了，甚至偏處借貸，情願加七加八的出利錢，

Evils of Extravagance.

3 Think, the practices of antiquity were nothing more than (the observance of) the two things¹—Diligence and Economy. Now you cannot make money if you are slothful. But if you do not make money it is you alone that suffer, you do not drag others down; the damage is comparatively slight: while if you are improvident and squander at will, even the wealth acquired by ten persons, or the savings of a year, would be insufficient for one like you to wantonly waste in a single day. How serious an evil is this!

Extravagance Illustrated.

4. Think a little: soldiers have their regular pay in money and food.² But because they have no idea how to economise, and wish to dress well and to eat well, the result is that in the course of one month the pay of several is squandered. Then it comes to borrowing in all directions: they are willing to pay seven or eight per cent. interest a month. They only have an eye to present enjoyment, and

1. Lit., words; *tsī* (字) often stands for the thing it represents. In speaking of a number of things, it is usual to specify the number after they are enumerated.

2. *Ch'ih liang* (喫糧) is a common expression = "to be a soldier."

只圖眼下受用，不管利上加利，羔羊大似母兒，債累一日一日越發深了，到領下錢糧的時候，還債也還不過來，那裏還留得下一兩五錢，買米喫，做衣服穿呢。至於百姓，遇著一年豐收，米爛陳倉的，儘可以積蓄些，偏你們好請酒，好唱戲，好修廟宇，迎神賽會，分外添出許多費用來，爭強賭勝，胡花亂用，自然都到空虛的田地了。你想，豐年尚且空虛，若一遇了荒年，豈不越

are heedless about compound interest, till the ewe becomes bigger than the dam.¹ They are involved deeper in debt every day, till when they draw their pay, wiping off debts is out of the question,² let alone putting by a little³ for the purchase of food and clothing.

As to you people, when you happen to have an abundant harvest—the grain rotting in the barns—you should put by as much (money) as possible. But, forsooth, (what with) your fondness for feasting,⁴ theatricals,⁵ building temples, rival processions,⁶ (adding beyond measure to your expenditure) striving to out-do each other, wasting your money so improvidently, no wonder you all come to want.⁷ Just think, in good years, if you still have a deficit, won't you be much worse off in bad ones?

1. i.e., the interest becomes more than the principal.

2. Note the idiom: “repay debt also cannot repay, where still save” etc., i.e., it is impossible either to pay their debts or to save.

3. *ih liang u ts'ien* (一兩五錢)=“half a tael or a tael,” not a tael and a half; which would be either *ih liang u*; or, *ih liang u ts'ien in-ts'i* (一兩五錢銀子) cp. *t'a ih-t'ien chuan ih-tiao pah-peh* (他一天賺一吊八百) “he made eight hundred or a thousand cash a day.”

4. *Tsing-tsiu* (請酒)=*ts'ing-k'eh* (請客) to invite guests; the name for a feast is *tsiu-siu* (酒席).

5. Theatrical performances are, in the country, nearly always given in honour of the gods, or as thank offerings for good harvests, etc. *Ch'ao shen tih hsi* (酬神的戲).

6. Lit., to welcome the gods contesting processions. A good deal of rivalry exists between the inhabitants of different places, as to which place shall get up the most imposing (from a Chinese point of view) idolatrous procession.

7. Lit., arrive at an empty place.

發苦了麼。像這樣兵丁、朝廷何嘗減了他一分、一釐的錢糧，他只是受苦。像這樣的百姓，命裏何嘗沒有衣祿，食祿，他只是受苦。都因為不節儉的緣故。
 5 又有一種人。他的祖父，辛苦苦苦，捨不得喫，捨不得用，針尖兒上削鐵的，積儱纔得成家立業。他的子孫，不知好歹，任意花費。見了這個人穿綢子，他就穿緞子，見那個人騎馬，他就坐轎，只圖臉面上好看，到處的誇張。畧有一點兒不如人，便不伏

In the case of¹ this class of soldiers, the government has never² deducted a fraction³ of their pay, and yet they are in straits. In the case of this class of people, Fate never intended them to be without food and clothing, and yet they are in difficulties. Both (suffer) because of improvidence.

Course of the Prodigal.

5. Again, there is a class of people whose grandfathers had to toil and labour, making shift with the barest necessities of life, hoarding in a regular skin-flint fashion.⁴ before they made a fortune. Their children and grandchildren having no sense, squander it at pleasure. If they see this one wears silk, they must wear satin; if that one rides horseback, they must ride in a chair. Their chief concern⁵ is how to keep up appearances, bragging everywhere. They can't stand being behind others in the least trifles. They are always saying they are afraid of ridicule; their one concern is how to out-do others in their expenditure. Day by day it is the same story, this 'fear ridicule' and 'must keep up appearances'; (till) they run through the money left them by their grandfathers.

1. Lit., like.

2. *Ho-ch'ang* (何嘗) "who tasted?" i.e., no one has, it has never been. *Ch'ang* (嘗) before another verb puts it in the past tense. The interrogative form *ho-ch'ang*, demands an answer in the negative.

3. Lit., the hundredth or thousandth part; a laughable statement in view of the systematic fraud practised in the army.

4. Lit., scraping-iron-off-the-end-of-a-needle-fashion saving.

5. *Chi-tu* (只圖) only scheme, i.e., it is the one thing they think of.

氣動不動就說。怕人笑話。只顧爭強好勝的用去。今日也怕人笑話。要圖臉面上好看。明日也怕人笑話。要圖臉面好看。把祖父留下的錢財。花費盡了。說不得就去賣莊田。再把莊田都已賣盡。沒得甚麼再費用了。無奈這個嘴喫慣了。這個手用慣了。身子又挑不得輕。擔不得重。說不得就走到下賤的路去了。求其像窮人家的子孫。也不能够。請問你。到這個時候。還怕人笑話。不笑話。還有甚麼臉面好看呢。從此沒廉恥的事也都做了。軟弱的。就討飯喫。討不出來。死在街上路上。都是有的。強狠的。就去做賊。犯了

It is needless to say the next thing¹ is to sell off the farmsteads; these all gone, they have nothing more to squander. Alas! they are accustomed to luxury and idleness,² they are unfit for any sort of hard work;³ it goes without saying they at once go the downward road. As for seeking⁴ to be like the children of the poor, it is quite out of the question. Let me put it to you—"When you come to this, will you still be afraid of ridicule? will you keep up appearances now?" From this onward they do every shameless thing. The weak beg their bread; if they can beg nothing, they die in the street or by the wayside: plenty of such cases have actually been. The robust become thieves. Are they found out? they are severely punished. They go all lengths, so that on-lookers all speak ill of them,

1. *Tsiu* (就)=the order of events. Note the use of *tsai* (再)=successive steps in action.

2. Lit., this mouth accustomed to eat, (good things) this hand confirmed in use (of money).

3. Lit., (their) bodies unable to shoulder light or carry heavy (things).

4. *K'i* (其) is often used at the conclusion of a statement where in English we should say "in conclusion, finally," etc. It is nearly=*chi* (至) "as to, to come to." *Ie* (也) is emphatic.

連你們的祖宗都說的不成人了。這豈不是一個不儉省，就到了這個田地嗎？古來的書上說，人若是不儉省，一定要後悔的。你們衆百姓都要記著這個話。

6 做兵

的，要知道月糧有限，等到不够喫的時節，去求求告告，指望分外的賞賜，何如我儉省些，常留有餘，教我喫的錢糧，只管接續了去呢。做百姓的，要知道豐年、荒年，是拿不準的，與其只顧眼前費用，到後來受窮受苦，何如我儉省些，預備將來年荒呢。

saying none of their ancestors¹ were decent people. Is not this (an instance) of improvidence bringing a man to this position?

Ancient writings say, "If people are not economical they will certainly rue it;" all you people must bear these words in mind.

Need of Forethought.

6. You soldiers ought to bear in mind that your monthly rations are limited; but you wait till you are short of food and then set to work begging (and) borrowing, expecting some special largess. It is not nearly so good a plan as to be a little more economical, and regularly lay by any overplus, that your² pay may just last till (more) is due.

You people must know that good and bad years are uncertain. Isn't it better³ to be a little more economical and prepare for bad years, than to be extravagant now and suffer privation afterwards? Hence "Economy" is a most valuable word!⁴

1. Note *tu . . . puh* (都 . . . 不)=“none.” To speak ill of any one's ancestors is the worst form of cursing.

2. Lit., I; he is speaking for the soldier.

3. *U-k'i* (與其) are usually used with *puh ru* (不如) *ho-ru* (何如) or *moh-ru* (莫如) to form the comparative: “it is better . . . than.”

4. *Tsui* (最) is here placed before *shi* (是) instead of after it, for emphasis and effect.

以這個儉字，最是好的。 7 但儉省，也要

當省，則省得乎中道，不是一味的慳吝，不過是要知道銀錢的艱難，凡事不可胡花亂用，就是了。甯可叫人家說，我村不會做人，不可任意奢侈，到了敗家田地。衣服不可過於華美，飲食不可沒有一定的節制，就是喜慶的事，喪葬的事，都要按著禮上做，不可徒尚那些繁文。比如娶媳婦，嫁女兒，雖然兒女們身上，也是該做的，也要看我自己力量，做得來便做，何苦圖那些體面，做出越禮犯分的事來，結綵粧亭、珠寶、

Extravagance in Marriages, Funerals and Social Observances.

7. But in economy you should hit a happy medium; be economical where it is needed, not uniformly close-fisted. The main thing¹ is to recognise the difficulty of (obtaining) money, and not to waste and squander it in anywise. Rather² let other folk say that our village is not up to the mark, than by reckless extravagance bring families to ruin.

(In the matter of) clothing, it does not do to be too gay: in eating and drinking, it does not do not to have a fixed limit to expenses. Even in all such matters as marriages and funerals, you should act according to your position in life,³ and not vainly set store by all sorts of⁴ pomps and vanities.

Take for instance the marriage of sons and daughters. Although it is your bounden duty to fit them out, you must at the same time have an eye to your means, and do it as you are able. Why go out of your way to act beyond your proper position, and aim at all sorts of display; (such as) stylish silk festoons, gems, embroidery, sedan chairs, umbrellas, drums, music; killing pigs, slaying sheep, (till you

1. *Tsiu shi liao* (就是了) at end of a sentence serves to finish it off, and marks satisfaction, decision, etc.; it is often untranslatable.

2. *Ning-k'o . . . puh-k'o* (甯可 . . . 不可) = "rather . . . than."

3. *Li* (禮) "propriety;" here = in keeping with one's station in life.

4. Lit., those.

錦繡、轎傘、鼓樂、殺猪、宰羊、欠了一身的債，說是疼愛兒女，卻不知道自己債還不完，依舊是兒女們受累，這是何苦。就是父母死了，殯葬掩埋，這是人生第一件大事，也只該儘我的力量去備辦棺槨、衣服、衾，只要爹娘的身體入土爲安，這就是孝道。爲甚麼這樣要緊的事，不去講究，反去請和尚、請道士、誦經、禮懺、延賓待客、擺酒席、唱戲、鼓樂、喧天的熱鬧，甚至粧故事、做雜劇、跳舞的、舞的，倒像爹娘死了，是一樁最樂的事一般。像這樣的事，你們百姓們，都要著實的改過，只要各安本分的去做，就是了。就是住的房子，

are up to your eyes in debt? You say it is out of love to your children, but lose sight of the fact that if you cannot pay up the debts yourself, your children will be involved in debt in the same old style. What is the need for this?

Even if parents die, (while) to give them burial is the first duty of the living, you should simply prepare funeral requisites¹ up to the measure of your means; all that is needed is that parents should be interred in peace; these are the only requirements of filial piety. Why do you not apply your mind to matters of such great importance as these, instead of calling in Buddhist and Taoist priests to chant the Liturgy and go through the Ritual of Penitence? You invite guests, get up feasts, have theatricals and music, making the welkin ring with your noise, culminating in acting stories and performing plays, some dancing, others capering, till it seems as though the death of parents were a matter of extreme joy.

In matters of this sort all you people must truly amend your faults: all that is needed is for each to act according to his own station in life. Even your dwelling houses and furniture should all

1. Lit., inner and outer coffins, clothes and coverlet.

院使用的家伙，都要樸素些。逢時遇節，請親戚朋友，只要隨著鄉俗，過得去就罷了，不可逞強好勝。⁸總之，這銀錢，天地生成出來的，朝廷存留下來的，祖宗辛苦得來的，留些福庇，給後代子孫享用。從此有錢的，斷乎不怕窮、貧窮的，漸漸多發富，自自在在，快快活活，含著飯兒笑，拍著肚皮兒唱，纔不辜負我的身子，撙節我的費用，把來奉養爹娘，這便是百姓們的孝道。似這樣說來，可不著實去節儉麼。

be a little less pretentious. At holiday times when you invite your friends and relatives, all that is needed is to do what is in keeping with local usages—do not go to extremes to out-do (everybody else).

Benefits of Economy.

8. To sum up; wealth is produced by nature, conserved by the government, and obtained with much labour by (your) forefathers, in order to pass on a little happiness for their descendants to enjoy.

From now onward the wealthy will have absolutely no need to fear poverty, (while) the poor will gradually acquire wealth; all contented and cheerful, rejoicing in peace and plenty.¹ Thus you will (shew) gratitude for the instruction given you by the Emperor out of the abundance of his heart.

Ancient writings say, “To take care of the person, to economize expenditure, and to use one's income in caring for one's parents—these constitute filial piety for the people.” Looked at from this standpoint, should we not set to work and economize in real earnest?

1. Lit., (the mouth) full of rice laughing, slapping the belly singing. This happy state of affairs is supposed to be the outcome of attending to the preceding exhortations.

第六條。隆學校，以端士習。

萬歲爺意思說，人生在世，都要喫好的，穿好的，是世上的人，沒有一個不愛身子好的。不知身子固要好，這個心更要好。人爲甚麼只要身子好，就不要這心好呢？你看那伶俐些的人，他使乖弄巧，哄騙那愚蠢的人，强梁些的人，他橫行霸道，欺負那愚弱的人，這總是失了教導的緣故。人若是失了教導，縱然穿

CHAPTER VI.

"Attach Importance to Academies, in order to improve the Habits of Scholars."

The Value of Education.

1. The meaning of the Emperor : (he) says :—

All mankind wish to be well fed and clothed : not one but likes his body in good condition. (But they) overlook the fact that (while) it is true the body should be well cared for, much more so should the mind. Why does everybody simply wish the body well cared for and not the mind? Look at the people who are more cunning and overbearing (than others). They practice their knavish tricks and deceive the simple, carry things with a high hand and oppress the weak. This beyond question arises from want of having an education. If people are uneducated, though¹ they dress well and live well,² their minds are stupid and sordid ;³ like mules or horses;

1. Note that *tsong-ran* (縱然) is repeated twice in the text.

2. "To wear a good garment, and eat a basin of good food," is a common idiom = to be well off.

3. Lit., dirty ; i.e., the mind is full of refuse and needs brushing up.

件好衣服，心裏是糊塗的，就如驃子、馬，空備了一副好鞍韁，到底是個畜生。縱然喫碗好茶飯，心裏是齷齪的，就如貓兒、狗兒，人縱然愛惜他，給他好東西喫，到底是個蠢物。所以古來聖王治天下，有個養，就有個教。大凡一家一鄉，逢州、逢縣，徧處設立些學館。館中都有師長，無一方不設教，無一人不從學。因而成就了許多的人才出來，風俗也就著實的好了。伶俐的人，教他老實些；愚蠹的人，教他明白些；強梁的人，教他良善些；軟弱的人，教他硬摶些。自從有了教化，便把普天下各樣的人，都整齊得一樣了。所以

(it is) all in vain they are saddled with good saddles, and trappings,¹ they are still animals: or like cats and dogs, which though you are fond of and feed well, are after all nothing but brutes.

Hence the Sacred Rulers of old, in administering the Empire made provision for the mind as well as for the body. They established schools among the community everywhere, in each Department and District.² Each school had a school-master, schools were opened everywhere and everybody engaged in study. A great deal of talent was developed in consequence, and manners at once shewed real improvement. The cunning were taught to be more straightforward, the simple to be more intelligent, the violent to be more gentle, and the weak to be more firm. From the time that education was set on foot, all classes of people in the Empire were alike brought into order. Therefore this matter of education is most indispensable; of far greater importance than eating and drinking.

1. Lit., saddle-flaps; its adornments are unable to change its nature.

2. A *cheo* (州) is a Department subject to a Prefecture *fu* (府); a *hsien* (縣) a District or County subject to a *fu* or Indepeudent Department *chih-li cheo* (直隸州).

這個教化，最是少不得的。比喫飯、穿衣，更是要緊的了。

聖祖仁皇帝治天下年久，最是隆重學校的。凡是養士的去處，教士的方法，無一不備。總因士居農工商賈之首，人家看見士子們，都敬重爲士的，豈可倒自己輕賤起來麼？果然讀書的士子，個個端正起來，那些街坊鄰舍，一鄉一村的人，都愛他，敬他，也就跟著他學好了。難道風俗還有個不改變的嗎？從來說得

Superiority of the Learned.

2. Our Sacred Ancestor, the Benevolent Emperor who, governed the Empire for many years, was one who attached the greatest importance to schools. Every kind of place for the maintenance of scholars, and every kind of system for their instruction, he provided without fail.¹ All (this was done) because scholars stand at the head of all classes of society.

When people see scholars, they all treat them with respect; can it be right for scholars on the other hand to abandon self respect? If in very deed each scholar were to conduct himself aright, the neighbours, country-people and villagers, would all love them, and respect them; and following their example learn to be good. Can it be that manners would not without exception change for the better? From the beginning it has been well said, "Generals and Statesmen are not sown (to grow up like seed); young men should rely on their own exertions."² If your are all willing to follow after the right and

1. *U ih puh pei* (無一不備) "not one—plan or place—not prepared."

2. i.e., children are not fit for office because of their father's abilities; each one must depend on his own.

★

好，將相本無種，男兒當自強。你們若都是肯學好，教訓你們的子弟，這舉人進士，都是家家有分的。這士子怎麼是四民之首呢？爲他讀聖賢的書，曉得道理，心腸正經，說出來的話，做出來的事，能與百姓們做個榜樣。
 3. 所以你們士子，先要自知尊重，把那孝順父母，和睦兄弟，做個根本。不要專講作文，做詩，只在外面用工夫，度量要寬洪，識見要遠大，做成一個擔當世道的英雄豪傑。必須讀些正經書，相與幾個正經朋友，處處

to teach your children (to do so), the degrees of Provincial and Metropolitan Graduate are within the reach of all.¹

How is it that scholars stand at the head of society? Because they study the books of the Sages, know the rights of things, are pure minded, and are examples to the people in word and deed.²

Duties of Scholars.

3. Hence you scholars should first know how to respect yourselves. Make (the doctrines of) filial piety and harmony among brethren the basis (of your teaching). Do not devote yourselves to talk about writing essays and poetry, spending time and labour on externals only. Be liberal-minded, let your views of things be broad: be men eminent for virtue and talent, who uphold the cause of mankind and truth.³ Study some classical works; cultivate intercourse with a few respectable companions.⁴ Observe decorum everywhere, be careful to be modest

1. Lit., every family has a share. In theory the highest positions are open to worth alone. For *kü-ren* and *tsin-si*,—see note on page 33.

2. Beautiful in theory, but not in agreement with facts.

3. Cp. the line, “Support and ornament of virtue’s cause.”

4. *Cheng-king* (正經) as applied to books, means those which are regarded as orthodox by the Confucian school; as applied to persons=respectable, well-behaved, moral, etc.

守禮義，事事惜廉恥，惟恐立身一
敗，便玷辱了學校，這纔算得一個
士子。若是一味貪功名，好貨利，武
斷鄉曲，出入衙門，把持官吏，挑撥
詞訟，說事過錢，喜歡那個人，就替
他做德政歌，若是惱那個人，就造
作謠言，編排他，又或者尊尚邪教，
不由正道，高談闊論，沒一點實行。
這樣的人，名雖叫做秀才，卻是一
個下流，玷辱學校的敗類，就不是
士子了。

4 宋朝安定先生胡瑗

in every thing, lest you fall from your (high) standing and bring reproach upon your School in consequence. (If you behave) thus you may indeed rightly be esteemed a scholar.

But suppose a man invariably seeks reputation, is fond of mercenary pursuits, is intolerant in deciding the affairs of the village,¹ frequents law courts, brings pressure to bear on the officials, incites to litigation, and acts as go-between in unlawful transactions.² Should he be pleased with this one, he composes a panegyric in his praise; if he is displeased with that one, he trumps up a story and defames him; or it may be he favours heresy, is unorthodox and (while) high-flown in talk is inconsistent in his life. A fellow of this kind, although a Licentiate in name, is but a worthless rascal; one of the class who disgraces the Schools—he is no scholar.

Some who promoted Education.

4. In the *Song* Dynasty³ there was one *Hu-üen*, called *An-ting*,

1. *U* (武) suggests intimidation. The conduct of village affairs rests largely in the hands of the local scholars; *k'üeh* (曲)=*si uei k'üeh cheh* (細微曲折) "the ins and outs of things."

2. Colloquially spoken of as *mai mai puh kien mien* (買賣不見面) "trading without seeing each other."

3. A. D. 960 to 1127.

4. *An-ting* is the name of a place; *bnt* is here given, in conformity with Chinese custom, to the noted man who came from it. Natives of the better class have three names, exclusive of the *siao-ming* (小名) or *ru-ming* (乳名) "milk name" given them in infancy by parents. These are called *ming-tsi* (名子)=(answering to our Christian name), *hao* (號) or *uai-hao* (外號) additional name, and *tsi* (字) the family name. Friends or relatives, or the school teacher select these for them: *An-ting*=the *uai-hao*.

他在湖州、蘇州做教官，嚴立條約。先自己做個樣子，講論經書，尚理義，而不尚虛文，尚篤行，而不尚虛言。又設兩個學館，一個名經義齋，教人講明義理；一個名治事齋，教人學習政事。因此跟他讀書的人，個個雅正謹慎。漢朝有個文翁，他在四川做太守，見地方僻陋，多修了些學宮，教誨一省子弟。每巡行州縣時，揀經明行修者，跟著他，同行同坐，十分寵異。從此四川的百

a district Officer of Instruction¹ in *Hu-chau*² and *Su-chau*.³ He drew up a code of stringent rules, and first set an example himself. He expounded the classics;⁴ gave prominence to right principles and sedate conduct, but viewed mere accomplishments and hollow professions with disfavour. He also established two schools, one called the Academy of Morals, (where he) taught men clearly to expound right principles; the other called the Academy of Administration, (where he) taught men to study polities. On account of this, all who studied under him were without exception refined, upright and circumspect.

In the *Han*⁵ Dynasty there was a certain *Uen-ong* a Prefect⁶ in the province of *Si-ch'uan*. Perceiving that the place was boorish and untaught, he built colleges in order to reach the young of the province. Whenever he went on circuit among the Departments and Counties, he selected those who were competent and well conducted to accompany him everywhere, and shewed them extraordinary favour. The result

1. Also called *lao-si* (老師) and *lao-kiao* (老教) They are usually selected from the ranks of Provincial Graduates who have attended three examinations for the degree of *tsin-si* (進士) but have failed to pass. They have charge of the Confucian Temple, and are entitled to fees from successful students. See Mayer's Chinese Government.

2. In the province of *Chekiang* (浙江).

3. In the province of *Kiangsu* (江蘇).

4. This—the *si-shu* (四書) and *u-king* (玉經) the literary Canons of China. They comprise the following books: *ta-hsioh* (大學) Great Learning; *chong-iang* (中庸) The Doctrine of the Mean; *luen-ü* (論語) The Analects; *meng-tsi* (孟子) The Works of Mencius; *shü-king* (詩經) Book of Odes; *shu-king* (書經) Book of Records; *ih-king* (易經) Book of Changes; *li-ki* (禮記) Book of Rites; *ch'u-en-ts'iu* Spring and Autumn.

5. B. C. 206 to A. D. 25.

6. Colloquially called *chi-fu* (知府).

姓纔知道讀書清高，人人奮志讀書，教化大行。所以如今教官只用科甲出身，舉人貢士們去做，無非是要興起賢才，教化百姓，成就個好風俗的意思。

5. 但學校的事，固在教官整飭有條約束得法，還要爲士子的自己愛惜身名，立個品行。果然品行端正，然後做出文章，不徒紙上空談，做出事情，不是浮薄行徑。在草野中算得個會讀書的人，在朝廷上，就是個好臣子。這個做士子的關係，豈不重

was that the people of *Si-ch'uan* became aware of the excellencies of study ; everybodys' mind was bent on it, and education made great progress. Therefore at the present time only those Provincial Graduates and Senior Licentiates are employed to fill the post of Officer of Instruction, who have obtained official employment in virtue of holding a literary degree.¹ The idea doubtless, is to encourage worth and talent, to educate the people, and to bring about good manners.

Duties of Preceptors and Scholars.

5. But (while) it is true that in Schools, the Instructors must have rules for the maintenance of order, and method in discipline, scholars on their part must be careful of person and reputation, and establish a character. First let the character be invariably upright, and then produce essays which are not mere paper talk,² and actions neither unstable nor unorthodox; in your actions do not swerve to bye-paths. (Thus) you will be reckoned an able scholar in rustic circles, and a worthy statesman at court. Has not the scholar weighty responsibilities?

1. This is the force of *k'o kiah ch'u h shen* (科甲出身). It is opposed to official employment either through payment or military service: to obtain office by purchase (*kuien kuan* 捐官) is very common. For full particulars as to *kong-seng* (貢生) see Mayer's Chinese Government.

2. The theory of the *uen-chang* (文章) is, that it is the expression of the inner life of the writer.

嗎。 6 至於你們做兵的、做百姓的、不知道學校關係的最重、大都說、這是他們秀才的事、與我們無干。卻不知道你們的身子、雖然不做秀才、那一個沒有五倫呢。所以孟夫子說、教化百姓、先要慎重學校、只把孝順爹娘、和睦長上的道理、叮囑囑咐他、方成個教法。又說、這五倫、若是做官的講究得明明白白、百姓們自然你親我愛了。可見學校中的教化、不只是教讀書人的、也是教導你們兵民的。

Education of Soldiers and Civilians.

6. As to you soldiers and people who are ignorant of the weighty obligations of Schools, you generally say, "This is an affair of the learned and has nothing to do with us." But you don't bear in mind that though you are not scholars none of you are without the Five Relationships.¹ Hence Mencius said, "In instructing the people, first give importance to Schools, and enforce the doctrines of duty to parents and concord among seniors: they will then have a complete system of education." And again, "If the Five Relationships are clearly explained by the rulers, the people as a matter of course will be full of love to each other." It is obvious that the teaching of the Schools is not only for scholars, but is to instruct you soldiers and people also.

1. These are prince and minister, father and son, husband and wife, brother and brother, friend and friend.

雖秀才中文武並重，文的專考經書，武的專講兵法，似乎不同，但孝順爹娘，尊敬長上的道理，總沒一個不相同的。若是莊家漢，能够知孝弟的道理，件件務實，從根本上做起，便農夫與讀書人一般了。做兵的，都知尊敬長上，敬愛爹娘，便兵丁們也與讀書人一樣了。這等看起來，學校豈不是你兵民們都該隆重的嗎。正人君子，豈不是你兵民們都該學的嗎。誰沒有君臣父子的五倫，誰沒個仁義禮

Though among the civil and military the degree of Licentiate is the same,¹ it is seemingly different—the civil graduating in arts, the military in tactics—there is not the least difference between them in regard to the doctrines of filial piety and respect to superiors. If farmers begin² with the fundamentals—duteousness and subordination—acquaint themselves with them and give their attention to each of them, then there is no difference between them and scholars. If the soldiers know how to respect superiors and love their parents, then they also are on a par with scholars.

Looked at from this point of view,³ should not all your soldiers and people attach great importance to the Schools, and follow the example of those who are eminent for talent and virtue?⁴ Who is without the Five Relationships of prince and minister, father and son, etc.? or in whom are benevolence, righteousness, propriety and

1. Many titles are common to both military and literary graduates; the distinction between them being shewn by prefixing *uen* (文) "civil," or *u* (武) "military." The "taetics" consist in shooting the bow and arrow, wielding the sword, lifting weights, etc.; though foreign drill and arms are being widely adopted.

2. *Tso-k'i* (做起) "to start from;" *ken-pen* (根本) "base, root, that which is essential."

3. Lit., this degree look.

4. The *kuin-tsi* (君子) is the Chinese ideal man.

智的天性、誰不該隆重學校的呢。你們大家彼此相帮相助。好事呢、就勸著人做、歹事呢、就攔阻叫他不要做。大家立定志向、學成良善的人、天下都是一個道理、都成了一樣的風俗、太平景象、復見於今日了。豈不好麼。

knowledge not innate?¹ who should not attach importance to the Schools?

All of you render each other mutual aid. Laudable deeds? exhort others to practise them: evil deeds? hinder and dissuade others from practising them. Make it your ambition to become law-abiding people.

If there are the same doctrines and customs all over the Empire, the Peaceful Age² will again be seen in our day. Will it not be excellent?

1. These are four of the Five Constant (virtues) (*u-ch'ang* 玉常) the fifth being *sin* (信) truth.

2. With the Chinese, the Golden Age passed away with the Emperors *Yao* and *Shun*.

第七條。黜異端以崇正學。

1萬歲爺意思說，天下風俗，最怕的是

人心刻薄，最喜的是人心忠

厚。人心若要忠厚，郤也不難，

只要把習學的事業，講究個

正道，人心端正，風俗自然到

好處了。古來甚麼是正道，總

不外君臣、父子、夫婦、兄弟、朋

友、這五倫。無論伶俐的人，蠢

笨的人，無一件可以少的，無

CHAPTER VII.

“Extirpate Heresy and so exalt Orthodoxy.”

Orthodoxy.

1. The meaning of the Emperor: (he) says:—

In regard to the manners of the Empire, that which is most to be dreaded, is that men be narrow-minded; that which is most to be rejoiced in, is that men be liberal-minded. To render men liberal-minded is very simple—merely let them study to be orthodox in the practise of their vocations. If men's minds were upright, manners would improve everywhere as a matter of course.

From time immemorial to the present what has been orthodoxy? Nothing more than (the observance of) these Five Relationships—emperor and minister, father and son, husband and wife, elder and younger brother, friend and companion. No matter whether men are clever or simple, not one of these relationships may be dispensed with, not a single person but should practise them. But,¹ though everybody is fully acquainted with the fact

1. U·ru (無如)=u·nai (無奈) “but, though.”

萬歲爺著實憐憫你們，要教你們省悟。你們至
於爲非作歹，犯了罪戾，也就不少。
縱然千奇百怪，也是殺人的鋼刀，迷
人的毒藥。著實該當棄絕他纔是。你
們兵民老實本分，不信服他的固多。
道人若是離了這個五倫，胡說亂道。
偏在左道旁門上留心。2 那不知
道

that the classics contain the principles of orthodoxy handed down by the Sages, and that each person should look into them, all are not willing to learn and practise them; (some) perversely give their minds to heretical doctrines.

Defections from Orthodoxy.

2. Now such people are unaware that if men leave these Five Relationships and indulge in senseless talk, though (they speak of) all sorts of marvellous things, these are but weapons which destroy men, poisons which bewitch them; it is the bounden duty of you soldiers and people to reject them in deed and in truth. (While) it is true many do not believe, a large number among you have been deceived by them,² are lost to shame, and have wandered into crooked ways, culminating in malpractices and breaches of the law. The Emperor pities you in good earnest, and wishes to teach you to understand: will you still refuse to listen attentively?

Heterodoxy: (a) Buddhism.

3. What is heterodoxy? From remote times there have been just³ the Three Sects. Over and above the Confucian Licentiates

1. Lit., left hand paths, and side doors.

2. *Kiao* (叫)=sign of the passive.

3. Note the use of *ko* (個); it calls attention to the fact that there are no other sects forming a trio. They are commonly spoken of as *ru*, *shih*, *tao*, *san kiao* (儒釋道三教).

還不仔細聽著嗎。 3 異端是甚麼。

從古以來，就有個三教。除了秀才，就是和尚、道士，皆爲邪教。這和尚的講論，不過是參禪悟道，成佛作祖，又說道，一子出家，九族昇天。你們想一想，那裏見有個佛來。怎麼是佛？佛就是心。怎麼是念佛？就是時刻的念頭，要照管著這心。你們心好，這就是佛了。你看他經典，頭一部，就是心經。這個心經，都是說的心要正直，不要詭詐，要曲曲的，要誠實，不要謊謬詐詐的，要

there are Buddhist and Taoist priests: (the latter) sects are both heretical. All that these Buddhist priests talk about is being absorbed in contemplation, comprehending Intelligence, and becoming Buddhas.¹ They also say, "If one son become a priest² all the clan will go to paradise." Give it a moment's consideration—where is one who has seen a Buddha come (as the outcome of all this)? What is Buddha? Buddha is the heart. What is it to repeat the name of Buddha?³ It is for the thoughts constantly to be occupied about the heart: if your heart is good this is Buddha.

Look at their classical writings. The first volume is called the Heart Classic. All that this Heart Classic says is, "The heart must be upright, not crooked; sincere not false; at ease, free from impurity. If it can eschew all covetousness, anger and foolish thoughts, all points will be as (clear as) flowers in a looking-glass, as the moon in water—all suspense and fear will be no more: then will the heart be perfect."

1. In early time the Buddhists called themselves *tao-ren* (道人), men seeking for intelligence. They have sought for it in vain up till now. Buddhism, as has been well said, "leads the bewildered reader through a jingle of jargon into a morass of metaphysical mystery."

2. Buddhism in common with the Papacy, teaches the celibacy of the clergy.

3. *Nien-fuh* (念佛)=to repeat *o-mi-to-fuh* (阿彌陀佛), Amida Buddha as a prayer or penance with a view of gaining merit. It is much the same as the repetition of *pater noster* in the West. If uttered sufficiently often, it is supposed to cure diseases.

爽快，不要齷齪齷齪的。果能把貪愛、嗔怒、癡想都絕斷了，到處如鏡裏的花、水裏的月，一些掛礙、恐懼都沒有了，這纔成個心。所以宋朝朱文公說道，佛教把天地四方一切諸事都不去管，只照管著一個心。這句話，就把佛家的底裏說盡了。⁴ 至於道家，¹ 講修煉的法，乾汞捉鉛，龍吟虎嘯，內丹、外丹，不過要養的精神好，多活幾年罷了。朱文公說道，道教只是存這一點神氣。這一句話，又把道家的底

Hence Chu the Accomplished,¹ of the *Song* Dynasty, said, “Buddhism does not concern itself with anything in the four corners of the universe, but simply with the heart.” This goes clean to the bottom of the Buddhist tenets and sums them up in a single sentence.

(b) *Taoism.*

4. As to Taoism it speaks of plans for asceticism, (such as) grasping mercury in lead; the dragon moaning; the tiger screaming; the internal and the external pill.² It is simply to nourish well the animal spirits, and to prolong life a few years—that is all! Chu the Accomplished said, “Taoism does but conserve a little vitality.” This sentence says all that can be said on the foundation tenet of Taoism.

1. He was the writer of the standard commentary on the classics; *kong* (公) “a duke,” is his posthumous title; it is often added to indicate respect.

2. According to one explanation, these expressions are to be taken figuratively. To “grasp mercury in lead,” is to try and get hold of the essence of things; “the dragon moaning, the tiger screaming,” is to be taken as referring to the various emotions of the mind. *Tan* (丹) or *kin-tan* (金丹) is the Elixir of Gold, a mystical compound by means of which the Taoist alchemists professed themselves able to produce gold, and confer the gift of immortality. It is supposed that *kin-tan* is the true origin of the philosopher’s stone. The material substance constituting their elixir = *ui-tan* (外丹) and the mental process by which the soul became purified = *ni-tan* (內丹). The process in either case was called *lien-tan* (鍊丹). These insane vagaries call to mind the words of the Apostle, Ephesians iv. 17-18; Romans i. 22. See Mayer’s Chinese Reader’s Manual, p. 202.

裏說盡了。就是那名山寶刹裏頭，最會講經說法的大和尚，也只說得個心。深山古洞，講做神仙的好道士，也只完得個煉氣。究竟是把五倫滅絕，逃走到那沒人煙的所在，坐他的禪，打他的坐。且莫說成不得佛，成不得仙，就是真個成了神仙，有誰看見他上了西天，誰看是他白日飛昇。活活的都是搗鬼。偏你們百姓被他哄騙信了。你看，這些苦修行的和尚，煉氣的道士，空把人倫滅絕，一毫沒

Even those celebrated Buddhist priests who dwell in monasteries on famous hills, and are very skilled in expounding the Buddhist system, simply talk of the heart. Those estimable Taoist priests who live deep among the mountains in ancient caves, who explain (how to) become an Immortal,¹ simply seek to attain a state of perfect asceticism.² But, for all that they destroy the Five Relationships, flee to those solitary places and sit absorbed in contemplation.³ Now, it is needless to say they cannot become Buddhas or Immortals: suppose it were a fact—who has seen them go to the Western Paradise? or fly up in broad daylight? manifestly it is all humbug!

1. According to Taoist mythology there are Five Classes of Supernatural Beings, and Eight Immortals, to be venerated. See Mayer's Chinese Reader's Manual, pp. 318, 338.

2. *K'i* (氣) here=the vital principle, the soul. According to Confucian philosophy this is to be nourished, while the Taoist system seeks to refine and purify it. Hence the object of the Taoist is to *lien* (鍊) "refine, separate the dross from," this principle, with a view to obtaining immortality. This is done in many ways, one of them being to practise breathing in a special manner.

3. *Ta-tso* (打坐) to sit in an attitude of contemplation, with a view to becoming an immortal—*ch'eng-sien* (成仙). The idea is to refine and stimulate the spiritual part of their nature, by abstraction from the common concerns of life.

"We need not bid, for cloister'd eell,
Our neighbour and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky."

有濟人的去處。但是他們不過完了自己一身之事，也不會有心去害人。自從有那一種無賴的人，沒處喫飯，依著寺廟裏安身，借著神佛的名色，造作出許多天堂、地獄、輪迴、報應的話。對人說，齋僧布施，便種下福田。又說道，常捨常有。還恐人不信他，又說道，毀僧謗佛，就墮入地獄，雷打、火燒，種種怪誕，越說的怕人，好叫人信服他，供養他。起初還不過誑騙人的銀錢，圖喫圖用，以後漸漸的猖狂起來。

Erils of Heterodoxy.

5. But alas! you people are deceived by them into believing (these things). Notice how these devoted Buddhist and Taoist priests uselessly destroy human relationships, and are not the slightest help to anybody;¹ they do but attend to their own selfish interests and (up till now) have had no desire to injure anyone. Latterly (however), there has (arisen) a class of loafers without any settled means of subsistence, who depend on monasteries and temples for a living. In the name of the gods they fabricate numerous stories about heaven, hell, transmigration of souls² and (future) retribution. They say to people, "Give largely to the priests and you will have good luck:"³ and, "If you always give, you will constantly have." Also, lest people should not believe them, they say further, "If you revile the priests or defame Buddha, you will drop into hell, or be struck by thunder, or burnt with fire"—all sorts of wild ravings. The more their talk intimidates people, the better does it cause men to believe in and support them.

In the beginning they simply swindle people of their money, scheming to provide for themselves, but afterwards gradually become more arrogant, getting up processions of all sorts,⁴ such as

1. Lit., a-hair-have-not-help-men's place.

2. Lit., revolving wheel, i.e., the inexorable turning of the Wheel of Fate that now raises one man and then another: it plays a large part in the Buddhist conception of things.

3. Lit., sow the field of happiness: priestcraft is the same everywhere.

4. *Shen-mo* (甚麼)=all kinds of.

做甚麼龍華會、孟蘭會、赦孤會、撞鐘擂鼓講經說法，男女混雜，不分晝夜，只說道行好，卻不知正是作惡。6 你們愚民都不曉得他們佛書上說，佛是梵王的太子，因爲厭棄凡塵，躲在雪山頂上修行。連他爹娘、兒女、夫妻，都是不顧的，難道反顧起你們衆生來，與你們講經說法嗎？且把

7 他皇宮六院、龍樓鳳閣，尙且

the Ornamented Dragon,¹ the Fragrant Cup,² the Reprieve of Orphan Spirits,³—striking bells, beating drums, expounding the tenets of Buddhism, men and women promiscuously meeting by day and night.⁴

They just say, “It is practising goodness,” unaware that in truth it is doing evil.

Bad Example of Buddha, and Vocation of the Gem Emperor.

6. You ignoramuses⁵ are all ignorant that their Buddhist books say that Buddha was the Heir Apparent of the King of Fan.⁶ Grown weary of the cares of the world, he hid himself in the heights of a snowy mountain to practice asceticism. Parents, children and wife he alike neglected: is it likely he will concern himself about all you people and expound his tenets to you? Besides, he gave up his Harem, the Dragon Chamber and the Phoenix Hall;⁷ will he on

1. Held in the 3rd month. Largely frequented by women who pray for sons, or to be turned into men in the next life. This is the Light of Asia as it is, not as seen in poetry!

2. Held on the 15th of the 7th month for appeasing neglected spirits. The name *ü-lan* (孟蘭) is said to have its origin in the practice of washing the body of a certain idol at *Kiu-hua-shan* (九華山). *Chi-cho Fu* 池州府, *An-huei* 安徽 Province—in fragrant water. This water is held to be a certain cure for disease, like “holy” water in the West.

3. Those who die and have no one to attend to them after death, are supposed to be in the next world what an orphan is in this—dependent on the help of strangers. Hence meetings are held from time to time to make them offerings of food and to intercede for them.

4. Much idolatrous worship is carried on at night.

5. *Ü-min* (愚民) “foolish people” as opposed to the learned classes. It somewhat resembles the beginning of royal addresses to the ancient Egyptians—“By the head of Pharaoh ye are all swine!”

6. Brahma, the first person of the Brahminical Trinity: *fan* (梵) a Hindoo word for Magadha in India whence Buddhism came.

7. *Long* (龍) and *feng* (鳳) are used as emblems of royalty: *long leo feng koh*=abodes of royalty.

捨棄了，倒稀罕你們蓋的那庵觀、寺院。
嗎。就是那玉皇天尊，果然有這個神，他
在天上，逍遙自在，難道用著你們塑他
的金身，給他蓋房子，住嗎？（7）這些喫
齋，做會，蓋廟，塑像的話頭，都是游手無
賴的和尚道士，造作出來，誑騙你們的
方法。你們偏要信他，不但自己去燒香
拜廟，還叫你們的老婆女兒，去入廟燒
香，油頭粉面，穿紅掛綠的，與那些和尚、
道士、光棍漢子，挨肩擦臂，擁擁擠擠，不
知行的好在那裏，倒做出許多醜事，惹

the other hand prize the religious houses and monasteries¹ you build ? As to His Celestial Excellency the Gemmy Emperor²—if indeed there be such a spirit—he is taking it easy in paradise ; do you suppose he needs you to model him a gilded image, and build him a house to live in ?

Evils of Promiscuous Meetings.

7. All this talk about fasts, getting up processions, building temples and making idols, is invented by loafing idle Buddhist and Taoist priests as a plan for swindling you. Yet forsooth you will believe them, and not only go yourself to burn incense and worship at the temple, but let your wives and daughters enter the temples to burn incense ; with oiled hair and powdered faces, gaily dressed,³ to shoulder and elbow, and crowd and jostle with these Taoist and Buddhist priests and riffraff ! Where the “practising goodness” comes in nobody knows, but many disgraceful⁴ things are done, provoking to anger and vexation, and causing others to ridicule.

1. *An* (庵) is a Buddhist nunnery; *kuan* (觀) one connected with Taoist; *si-üen* (寺院) a general term for monastic establishments.

2. One of the chief Taoist deities; he was raised to his present position in the *Song* Dynasty.

3. Lit., to dress in red and hang on green.

4. *Ch'eo* (醜) “ugly” applied to moral deformity, *ch'eo si* (醜事) “ugly matters.”

氣惹惱，叫人說笑。 8 更有把自己好兒好女，怕他養活不大，捨在廟裏，做了和尚、道士，以爲出了家，在佛爺脚下，就長命了。我且問你，難道這些現做和尚、道士的，個個都是活七八十歲，就沒一個短命的嗎？又有一種愚極了的人，或者爲爹娘的病，自己把身子許願。¹ 等爹娘好了，去朝山進香，一步一拜，到山頂上，將身子跳下崖去，不是喪了命，就是少臂沒腿的。自己說是捨身救親，這是孝道。就是傍人，也說是孝。郤不知虧了

Rearing Acolytes and Self-immolation.

8. Further, there are those who, fearing they will not be able to rear to maturity¹ bonnie sons and daughters, leave them in temples to be Buddhist and Taoist priests, supposing that by (their) becoming priests and serving Buddha,² their lives will be prolonged. Now, I will put the question to you—"Is it likely that those who are now Buddhist and Taoist priests, will each one live to be seventy or eighty years of age and not one of them be short-lived?"

Again, there is a set of extremely foolish people. It may be on account of their parents' illness they vow³ thus to devote their body. As soon as the parents are well, they go up the mountain⁴ to publicly burn incense, worshipping at every step.⁵ On arriving at the summit, they throw themselves down the precipice, and are either killed, or maimed of an arm or leg. They themselves say, "To devote your person to save your parents is filial piety," and even others say the same. But they overlook the fact, that to do violence to the body transmitted by their parents is truly unfilial in the extreme.

1. Note the distance *pa* (把) introducing the object, may be separated from the principal verb—"their own good boys and girls fearing cannot rear great *she* (捨) leave," etc.

2. Lit., at Buddha's feet, i.e., as his servant.

3. *Hsü üen* (許願) is used to denote something vowed in return for favours received.

4. To some celebrated temple. Many noted Buddhist resorts are situated in lovely places among the mountains.

5. It is a common thing to see devotees prostrating themselves every few steps.

爹娘的遺體，正是不孝之極。 9 又

如你們念佛，說是行好，在佛前燒錢紙，上供打齋，可以消災滅罪，增福延壽。你想想，從來說，聰明正直的爲神，既是一個神佛，豈有貪圖你的元寶供獻，就保護你。你若是不與他燒錢，上供，神佛就惱你，降禍於你。這神佛也是一個小人了。譬如你們地方官，你若是安分守己，做人良善，你就是不去奉承他，他自然另眼看待你。你若是爲非作歹，強梁霸道，你就是百

Follies of Idolatrous Ritual.

9. Again, as to your reciting prayers to Buddha. You say it does good, and that by burning paper, offering presents, performing services for the release of souls,¹ calamity may be averted, sin destroyed, happiness increased, and life prolonged. Now think—all along it has been said, "That is divine which is both wise and upright." If he is divine will he long to have your silver offered up, and will he protect you in consequence? And if you don't offer money and presents, he will be angry with you and send calamity upon you?—then he is a despicable fellow.² Take the case of your local officials. If you attend to your own business and conduct yourself as a law-abiding citizen, even if you don't go and pay court to them, they will have a special regard for you as a matter of course. If you become an evil doer and act contrary to all right and reason, even if you do pay your respects to him in all sorts of

1. Masses for the dead are said by both Buddhist and Taoist priests. They are supposed to ensure the repose of the soul, or to raise the departed from a state of misery to a state of bliss. Like those said for similar purposes in the West they are rather expensive luxuries; enormous sums being paid to the priests for their performances. *Li-ch'üan* (禮懺) or *pai-ch'üan* (擺餽) is a mass said for a single soul: *fung ien-k'eo* (放焰口) one said for the souls of many. The feasts held on the 15th of the 1st, 7th and 10th months called *shang-üen* (上元) *chong-üen* (中元) and *hsia-üen* (下元) respectively, are held for a like purpose.

2. Lit., a little fellow; *siao-ren* (小人) is the opposite of *kuin-tsi* (君子) "the princely man," and means everything mean and contemptible.

計去奉承他，他也是惱你，一定要替民除害的。你們說念佛，就可以消罪。假如你做下歹事，犯下罪，到衙門裏，高聲叫幾千聲，大老爺，他就饒了你罷。你們又動不動，請幾個和尚道士，念經禮懺，說道，誦經保平安，消災，延福壽。假如你們不跟著

聖諭上的教訓學，只把

聖諭念上幾千遍，幾萬遍，難道

萬歲爺就喜歡你，給你官做，賞銀子錢與你不成。
10. 况且燒香打醮，鳴鼓聚衆，

ways, he will still be angry with you, and without fail will, in the interests of the people get rid of (you as an) injurious person. You say, "If we repeat Buddha's name sin will be cancelled." Let us suppose you do wrong and break the law. On reaching the court you call out "Your worship" a few thousand times at the top of your voice—will he on that account forgive you? Yet you are always calling in a few Buddhist and Taoist priests to chant prayers and say mass.⁷ You say, "Peace is assured, calamity averted, life and happiness prolonged by chanting prayers." Suppose you don't follow out the instructions of the "Sacred Edict" (but) simply repeat "Sacred Edict" a few thousand times, or a few myriad times, is it likely the Emperor will be pleased with you in consequence, and give you a post under government, or some pecuniary reward?

Illegality of Idolatrous Practices.

10. Besides, to burn incense, to celebrate the festival of All Souls, and to call people together by drum, is not only prohibited by law: even Buddha is greatly displeased with it. The *Tatsang* Classic says, "If a villainous Buddhist priest, or a depraved Taoist priest ascend the altar under pretence of explaining Buddhism to a promiscuous crowd, deceiving simple people, the chief local official should punish him. If he is at a distance, shoot him with an arrow;

不但王法不容，就佛也是最惱的。大藏經上說道，如有奸僧邪道，粧模做樣，登壇說法，煽惑愚人，男女混雜，本處宰官就當處治他，遠用箭射，近用刀斫，這纔是真正護法。你看佛是這樣的惱他，你們反信服他，這不倒得罪佛了麼。總是這些奸僧邪道，他身子懶，不肯去種田，又不會做買賣，沒喫沒穿，生出法來哄人。¹ 11 但凡佛經上的咒語，都是佛國裏番話，就如我們中國各處的鄉談一般，他把佛國的鄉談，說是佛菩薩咒，又造出手捻的訣來，豈不荒唐之甚。
12 至於道士家的驅²

if near, hack him with the sword: this is to countenance Buddhism of a truth! See now, if Buddha is thus angry with them, but you believe them, what is this but to offend him?

Now these villainous Buddhist and Taoist priests are a parcel of lazy bones.¹ They are unwilling to set to work farming, and are unable to trade: having neither food nor clothing, they devise these artifices to delude the people.

Buddhist Incantations.

11. But all the incantations of the Buddhist books are in the barbarous lingo of Buddha's country, much the same as the country jargon in different parts of China. They palm off the brogue of Buddha's land and say it is the incantation of the idol Buddha! They also perform tricks with the hand,² is it not the wildest extravagance?

Taoist Delusions.

12. As to Taoists. They drive away spirits and chase away the General, destroy apparitions and expel noxious influences, call to the wind, summon the rain, and worship the Dipper. It is

1. Lit., body lazy.

2. This is done by a head priest, who stands on a platform and twists his fingers into all sorts of shapes, keeping his eyes shut meanwhile. This is supposed to drive away evil spirits!

神遣將斬妖除邪，呼風喚雨，禮星拜斗。且莫說都是些謊話，就是偶然有些靈應，也都是團的幻術，障眼的法兒，並不是實實在在的。一時間百姓被他哄信，都廢時失業，說奇道怪起來，風俗人心，一齊都壞盡了。更有可惡的人，借此招搖結黨，名爲教主，傳道招徒，夜聚曉散，日久勢衆，就生起邪心，做出歹事來。一旦發覺，鎖拿到官，問成大罪，爲首的梟首，爲從的徒流，從前的福緣，反做了禍根。這都是不安本分的樣子，豈不該痛加改悔嗎？這就是天主教，談天說地，無影無形，也不

needless to say it is all a pack of lies. But even if by chance some things come true, it is all a parcel of magic, a device for hood-winking you¹; it is not genuine. In a very little time the people are deluded by them into believing it, and all waste their time, neglect their business and begin to talk of nothing but the strange and marvellous (till) the manners and minds of men go altogether to the bad.

There are moreover detestable fellows who avail themselves of these (things) and incite others to form cabals, calling themselves "Religious Leaders," preaching and making disciples, assembling at night and dispersing at dawn. In the course of time, as numbers and influence increase, they begin to plot and to do evil. One day all comes to light, they are led prisoners to the magistrate and condemned to severe punishment.² The chief (is decapitated and) his head is exhibited as a warning to others; the followers are transported: their former bliss has become a root of misery. These are all examples of (what comes of) not minding one's own affairs: ought (you) not thoroughly to reform?

The Papists.

13. Neither are the Papists orthodox, who speak of heaven and earth, and the Invisible. It was simply because they understood

1. Lit., a veil-your-eyes plan.

2. *Uen-tsui* (問罪) "to ask about crime" = *ting-tsui* (定罪). It has probably come about from the practice of demanding a confession from criminals by torture.

是正經。只因他們通曉天文、會算歷法，所以朝廷用他造歷，並不是說他們的教門好，你們斷不可信他。¹⁴這些左道旁門，律上處治的最嚴。像那跳神的師公、師婆，也有一定的刑罰。朝廷立下這個法度，無非禁止百姓們爲非，引誘百姓們爲善，去了那顛險的壞事，就這安穩的好處。你們百姓，拿著父母的遺體，生在太平無事的時候，有衣有食，何苦信從那些邪教，干犯王法，豈不是個大癡子麼？你們兵民，著實該尊崇正道，一遇邪教，就如水火盜賊一樣。

astronomy, and were able to calculate the rules for astronomical tables, that the Government made use of them to compile the Calendar. This is by no means to say their sect is good: you must on no account¹ believe them.

Cautions and Admonitions.

14. The Law punishes these heretical (practices) very severely. For instance, there is a fixed punishment for male and female teachers of exorcism.² There can be no question that the Government has drawn up these laws to deter the people from evil doing and induce them to practise goodness, to depart from dangerous villainies, and to follow after advantages which are both safe and permanent. Why should you with the body bequeathed you by your parents, born in a time of peace, and (for which) you have food and clothing, go out of your way to follow these heretical sects, and to break the law of the land? Are you not great imbeciles?

You soldiers and civilians should in good earnest hold orthodoxy in high esteem. As soon as you come across heretical sects, treat

1. The Papacy has had its agents in China since the 13th Century. Both the Emperors Kanghsie and Yungching issued edicts against them, viewing them as enemies to the State; their interference in politics lending colour to this opinion.

2. *T'iao-shen* (跳神) is applied to spiritual mediums, who are principally women. In some districts they are consulted as to future events, and their aid called in when people are sick. Others again, seek to attract the spirit to themselves by "posturing" (*t'iao* 跳). In some parts of North China there are special services held in temples, when posturing forms a large part of the worship.

般你們想想、水火盜賊、不過害人的身子、這異端邪教、就害人的心術。15這個人心、天生下來、原是有正無邪的、只爲人心貪了、所以就走到那邪路上去。就如現在貧賤、要求日後的富貴、現在富貴、要求富貴的長遠、又要求壽、又要求兒女、甚且今生要求來生的富貴、便是苦行的和尚、修煉的道士、雖然各自修行、並不去煽惑百姓、但他也是想著成佛、做祖、做神仙、總是一個貪字。人若是知道自己家中、現放著兩尊活佛、爲甚麼往別處去朝山禮拜、向那泥塑木雕的求福呢。俗語說得好、在家孝父母、何必遠

them as flood, fire, robbers or thieves. Just think, these latter do but injure peoples' bodies: these heresies and heretical sects are devices for injuring peoples' minds.

The Whole Duty of Man.

15. The mind of man as given by heaven, was in the first instance upright and free from depravity; but from no other reason than cupidity it has deviated into depraved courses. And so those now in humble circumstances seek for wealth and honour at some future day: those now wealthy seek to be permanently so. Some seek for long life; others for sons and daughters; and (some even go) so far as in this life to seek wealth and honour of (some) life to come. Even devout Buddhist priests, and ascetic Taoist priests, although each attends to his own religious exercises without exciting and deceiving the people, yet their motive in seeking to become Buddhas or Immortals is the same—covetousness.

If men were aware that at the present time there are two “Living Buddhas”¹ placed in their own homes, why need they go elsewhere to worship on the mountains and to seek happiness from idols?² The common saying puts it well, “If you fulfil your duty

1. i.e., their parents.

2. Lit., things modelled of clay and carved of wood; a popular term for idols.

燒香。你們若是認得理真，知道心裏光光明明的，就是天堂。心裏黑黑暗暗的，便是地獄。自然便有個主宰，不能被邪教哄誘去了。你一個品行端方，諸邪自退，家庭和順，便可遇難成祥，盡忠於君，盡孝於親，人事全了，就可以承天的福澤，不求非分的福，不作非分的事，只務本分，就可以蒙神的保佑。庄稼漢，只管種庄稼，做兵的，只管巡查汎地，各安生理，各守本分，天下自然太平，百姓自然快樂。你們衆人不信邪教，那些邪教，也不待驅逐，自然斷絕了。

to your parents at home, what need is there to go to a distance to burn incense"? If you recognise that reason is true, and know that the mind enlightened—that is heaven; the mind in darkness—that is hell; you will then as a matter of course have a ruling principle, and it will be impossible for you to be beguiled away by heretical sects. If your character is upright, all obliquity will retire of its own accord: if the family is at peace troubles will become blessings. To be perfectly loyal to the Ruler, and to fulfil your filial duties to the utmost, is the whole duty of man¹ and the way to obtain the blessing of heaven. If you seek no happiness that does not pertain to your lot in life, nor meddle with matters that do not concern you, but simply mind your own business, you will enjoy the blessing of the gods accordingly. Let the farmer just look after his farming, and the soldier go on his rounds at the guard station—each minding his own occupation, and attending to his own duties—and the Empire will be at peace, and the people cheerful as a matter of course. If none of you people believe these heretical sects, they will not wait to be driven out, they will become extinct naturally.

1. *Ren-si* (人事) "men's affairs;" every duty pertaining to this life.

第八條講法律，以儆愚頑。

8

1萬歲爺的意思說，一部大清律，都說的笞杖徒流、絞斬、打人殺人的事，叫做法律。難道朝廷喜歡打人、殺人麼？只因百姓們不學好，不聽教訓，沒奈何，只得用刑法去治他。又爲百姓們犯了法，多是出於無知，所以做出這本書來，教訓你們做好人，不要做歹人。你若做歹人，大有大刑，小有小刑，就罵人一句，拿人一草一木，都逃不脫。我今把這法律大意，講與你

CHAPTER VIII.

"Explain the Law, to warn the Foolish and Wayward."

The Law and its Object.

1. The meaning of the Emperor: (he) says:—

One volume of Chinese law deals exclusively with such matters as flogging, banishment, transportation, strangling and beheading, striking and killing others, and is called the Penal Code.

Is it possible that the State takes delight in beating and decapitating people? (No!) It is only that they will not follow the right, nor listen to instruction, and there is no help for it: the only alternative is to correct them by punishment. Moreover, seeing that in many cases it is through ignorance that the people break the law, this book has been compiled to instruct them to be good citizens and not evil doers. If you are evil doers, there is punishment proportioned to the offence: there is no escape, even if but once you curse another, or take a blade of grass or a stick of wood. We will now explain to you the general drift of the law.

們聽。(2)自古及今全靠著孝弟忠信禮義廉恥八個字撐持一個世界。若人人沒這八個字不得不應用刑罰治他所以謀反叛逆子孫殺爹娘殺爺婆妻殺公姑殺夫奴婢殺家長造蠱毒的姦親屬及姦親屬妻女的與夫強盜強姦的殺人放火的謀殺故殺的這些罪是滅族的凌遲的梟首的斬的總是決不待時的罪又有那私鑄的犯姦的做光棍鬪將的竊盜贓至一

Enumeration of Offences and their Punishments.

2. From of old till now (men) have depended entirely upon the eight principles of duteousness, subordination, loyalty, sincerity, propriety, justice, purity and a sense of shame, for the maintenance of society. If anybody is destitute of these, there is no help for it but to correct him by punishment.

Therefore the following crimes; to plot to subvert the government, to rebel, for sons and grandsons to kill father or mother, grandfather or grandmother, for the wife to kill her father-in-law or mother-in-law or husband, or for slaves to kill their masters, to poison,¹ to abuse a relative or the wife or daughter of a relative, to rob or commit rape, to commit manslaughter or set fire to property, to plan to murder with intent—are punished, without the least delay after sentence is passed,² by the extermination of the clan, death by the slow process, decapitation and exposure of the head after death.³

In addition, there are the following capital offences; to coin base coin, to commit adultery, to be a daylight robber,⁴ to (receive) plunder

1. "Crimes" needs to be understood after each statement of the offence: "these crimes" *che-sie tsui* (這些罪) is added at the end of the whole enumeration.

2. Local officials, as a rule, have not the power of life and death. Capital charges are tried by the Criminal Assessor (*An-ch'ah si* 按察使) and the case, with statement of evidence, forwarded to Peking.

3. *Hsiao-sheo* (梟首) "owl's head"—to expose the head of a criminal in a cage as a warning to others. The characters *hsiao sheo shi chong* (梟首示衆) are usually affixed to the cage. The *hsiao* is regarded as an evil bird, as the young are supposed to eat their mother.

4. *Ch'uang-tsiong-lih* (闖將的) are also called *ch'uang-liang-lih* (闖亮的). They hang about the doors of houses in the early morning, and watch their opportunity to rush in and steal something.

百二十兩的、犯夜拒捕打傷人的、占人妻女的、這都是死罪。又有那窩逃的、占人田地的、賭博的、教唆詞訟的、做窩家的、說事過錢的、這都是徒流充軍的罪。又有欺隱田糧的、囑託公事的、盜賣人田地的、典買田宅不稅契的、私債準折人田產的、將人輕罪誣告作重罪的、搶奪的、這都是大則軍流、小則杖徒的罪。又有哥哥死了娶嫂子做妻的、誣告人至死的、師婆跳假神。

to the amount of one hundred and twenty ounces of silver, to prowl about at night and wound others in resisting arrest,¹ and to abduct the wives or daughters of others.

Again, there are the following crimes, all punishable with banishment, transportation and military servitude; to harbour escaped criminals, to encroach on the land of others, to gamble, to stir up others to litigation, to keep thieves kitchens, and to play the go-between in the matter of bribes.

There are also the following crimes—all punishable—the greater, with banishment and military servitude; the lesser, with beating and transportation; to defraud (the revenue) of taxes, to suborn others in public affairs, to fraudulently sell the estate of others, to mortgage² or sell³ lands and houses without paying the official fee, to take landed property under value in payment of illegal debts,⁴ to falsely accuse others of grave offences, who (were only guilty of) slight ones, and to rob with violence.

Moreover, there are the following capital offences, not reprieved

1. *Fan-ie* (犯夜). In most Chinese cities, barriers are placed at certain intervals along the street, called *chah-lan* (柵欄) or *kiai-chah* (街柵). These are in charge of watchmen, who are responsible for the houses between.

2. *Tien* (典) Chinese mortgage or lease, is money lent on houses or land for a certain period, the mortgagee having the use of the property in return for the loan of his money. At the expiration of the stipulated time the money is refunded and the property given up.

3. Two deeds are commonly used in the purchase of property. One is called the “Red Deed” (*hong-ki* 紅契) and is sealed by the Authorities; the other is called the “White Deed” (*peh-ki* 白契) and is unstamped, being kept to replace the original deed in case of loss. If the deed is not registered within three years, the transaction is illegal.

4. i.e., debts contracted at exorbitant rates of interest.

的，做白蓮教，無爲教的一切邪教，惑人爲首的，指官誑詐人錢的，信陰陽風水邪說，將祖宗及爹娘屍骸殘毀改葬的，這都是死罪，逢赦不赦的，你們百姓，不可不知。 3
 總之，律上最惱的，是有心作惡，偶然犯事，叫做過，改了就無過了，立心犯法，叫做惡事，就小也逃不得罪，所以失手打死人的，還問有援救緩決的事，那干犯名義的，行止有虧的，略賣的，發塚的，窩主造意

at a time of general reprieve;¹ to marry the elder brother's widow, to bring about death by false accusation, to be a female instructor to exorcists, to be (a member of) the White Lotus sect and the Do Nothing sect,² to be head of (any of) the various heretical sects which delude the people, to obtain money in the name of an official under false pretences, and to destroy or remove from the place of interment the remains of either grandparents or parents, through belief in the sinister statements of geomancy.³ You people must not be ignorant (of these things).

Crime aggravated by Intent.

3. To put it briefly, that which the law most abominates is premeditated evil doing. To get into trouble through breaking the law inadvertently is called "transgression"; (and transgression) if repented of, is no transgression; but to break the law of set purpose is called "crime;" (and crime) however small, will inevitably be punished. Hence (in the case of) accidental homicide, execution may be suspended for a time in hopes of pardon; while those who violate the well-known principles of right, who are ill-conducted,⁴ (such as) kidnappers, grave riflers, keepers of thieves kitchens who instigate

1. Reprieves are granted on such occasions as the accession of the Emperor, his marriage, etc.

2. A small sect of mystic Buddhists. Both these sects are regarded as dangerous by the authorities.

3. *Feng-shui* (風水) "wind and water" is used to define the geomantic system of the Chinese. By it the sites of houses, cities, graves, etc. are determined, and the good or bad luck of families and communities is fixed. *Ing* (陰) and *iang* (陽) are the male and female principles in Chinese philosophy, which form and influence all things.

4. *Hsing chi* (行止) movement and rest; hence, conduct, what a man does: *hsing chi in k'uei*, conduct having defect.

的、放火的、做强盜光棍的、犯姦的、逢着大赦也不赦。又如窩盜三次、不論贓的多少、就問絞。強盜自首、反可以免罪。可見無非要人改過、許人自新、這就是法律大意了。4 這個法律、最有深意在裏邊、原是按人情做出來的。人人若是知道法律上的意思、也就不去犯法了、監牢裏也沒有人了、告狀的也就少了。所以等人犯了法、然後懲治他、不如趁你們未曾犯法以前、常常警醒、這個最好。但是你們也曉得犯法不好、卻不住的犯法、這是怎麼緣故。都因不明白法律、所以不知不覺

crime, incendiaries, robbers, sharpers, adulterers,—are not reprieved (even at) a time of special reprieve.

Again: whoever shelters a robber three times, be the plunder much or little, is to be strangled on conviction; but on the other hand, a robber who gives himself up to justice may escape punishment. It is beyond question that (all this) aims at men's reformation, and gives them the chance of turning over a new leaf. This is the gist of the law.

Reasons for expounding the Law.

4. The law contains a profound meaning and was primarily drawn up in accordance with the constitution of human nature. If everybody knew the design of the law, they would not go and break it, the prisons would be empty and litigants would be few. It follows that to wait till men have broken the law and afterwards punish them, is not so good as to warn you beforehand: this is the best (plan).

Now you are well aware that it is a bad thing to break the law, and yet you do it incessantly. Why is this? It is entirely because you do not understand it, and therefore break it unawares; and this to such a degree, that there are some who do not understand it to

的、就犯法了、甚至臨死也還有不明白的。如今朝廷叫大臣們定下大清律、又編成一部則例、詳詳細細的開載着、只要叫你們兵民都曉得了、好遵着行、不到那犯法的田地。這正是愛惜你們的意思。 5 但百姓們生長鄉村、未免愚蠢、當兵的身隸行伍、多是莽撞、每每不知不覺的、就犯了王法。今特再三教訓、儆省你們、若都省得、自然怕犯法了。就如知道兒子媳婦毆罵爹娘的、孫兒媳婦毆罵爺婆的、俱問斬罪、絞罪。卑幼殺尊長、打尊長、罵尊長、都照那

their dying day. At the present time the Court has commissioned the High Officials to codify the Laws of China, and also to draw up a Book of Rules and Regulations setting them forth in detail. This is simply with the desire that you soldiers and people may all know and obey, not find yourselves in the situation of having broken the law. It is indeed a tender care for you that has prompted this action.

Further Enumeration of Offences.

5. Now people born and bred in the country are necessarily dull and empty headed, while soldiers who are occupied with military affairs are for the most part rough and rude; and both these classes are wont to transgress the laws of the land unknowingly. (This being so) we now specially and emphatically teach you and warn you: if you all comprehend, you will assuredly dread to break the law (in the future).

For example: if it is known that sons or daughters in law who strike and curse their parents, or grandsons or daughters in law who strike or curse their grandparents, are all sentenced to be decapitated or strangled—that inferiors or juniors who kill, strike, or curse their superiors or elders, are all, according to the closeness of relationship and gravity of the offence, sentenced to be punished—of course none will dare to do acts so destructive of human relationships as these are.

服制輕重問罪。自然不敢做那滅倫的事了。又如知道鬪毆的是謀殺、故殺、必問斬罪。是戲殺、誤殺、必問絞罪。搶奪財物的、問杖罪、徒罪。因搶奪傷人的、也問斬罪。自然不敢逞那凶暴的性子了。又如知道強姦的、問斬罪。和姦的、問杖罪。親屬相姦的、都照服制輕重問罪。強盜不得財的、問流罪。得財的、便問斬罪、竊盜三犯的、便問絞罪。自然不敢幹那邪僻的勾當了。又如知道越訴的、問笞罪、誣告圖賴人的、照告人家的加三等間

Further: if it is known that those who commit assault and battery, or plan to kill or kill with intent, are sentenced to be decapitated; that those who kill in sport or by accident, are sentenced to death by strangling; that those who rob with violence are sentenced to be bamboozed and to be transported; that those who rob others and wound with a view to robbery are also sentenced to be decapitated—as a matter of course, none will dare to follow the impulses of their savage dispositions.

Once more: if it is known that he who commits a rape is sentenced to be decapitated; that he who commits adultery with consent is sentenced to be beaten; that those relatives who hold criminal intercourse are all punished according to the closeness of relationship, and gravity of the offence; that the unsuccessful robber is sentenced to be punished with banishment, while the successful robber is sentenced to be decapitated; that he who steals and plunders three times in succession is sentenced to be strangled—naturally, none will dare to carry on such vicious and illegal practices.

And again, if it is known that he who passes over a lower court¹ and appeals to a higher, is sentenced to be flogged; that he who falsely accuses or implicates another, is sentenced to three times the

1. Cases are tried by the lower courts, beginning with the *hsien*, and from that up to the court of the Governor of the Province. To pass any intermediate court and appeal to the one above is a criminal act.

罪。自然不敢逞那刁棍的習氣了。

6

總之法律千頭萬緒，不外天理人情。人若把心腸常存著天理，合著人情，這個身子如何得犯法呢？縱然你兵民性情愚頑，不能通曉理義，難道都不愛惜身家麼？你們想一想，犯了王法，就要受無窮的苦楚，打的夾的夾，憑你求神，叫佛，哀哀告告，總不饒你。何如早早的把心腸洗乾淨，不要貪圖無義的錢財，不要鬪那沒要緊的閒氣，但有錯處，就後悔，就改過。你再想一想，犯法的人，縱把

punishment he sought to bring upon the accused—the result will be that none will dare to recklessly follow the practices of such pestilent blackguards.

Advantages of Keeping the Law.

6. To sum up—The various ramifications¹ of the law (of the land) exactly tally with the various requirements of the law of nature.² If men habitually cherished the principles of right in their affections, and brought them into correspondence with their circumstances, how would it be possible for them to break the law?

Granting that you soldiers and civilians are naturally stupid and perverse, and cannot fully understand reason and equity, is it possible none of you have any concern for yourselves and families? Give it a moment's thought. To break the law of the land is to suffer endless misery; in some cases it involves beating, in others torture;³—call on the gods as you may, you certainly won't be let off. Your best course is thoroughly to reform without delay. Do not covet unrighteous gain, nor fight over unimportant trifles; but if you are in the wrong, repent and change your lives at once.

1. Lit., a thousand heads and ten thousand ends.

2. *Li* (理) is the principle of right, and *ts'ing* (情) the special circumstances of the case which modify its application. See Giles' Dictionary, under 情.

3. *Kiah* (夾)=to torture by squeezing the ankle between boards, called *kiah kuen* (夾棍).

家業破了、去求人情、且莫說官府不肯、就是依了你、饒了你的罪、日後也被人挾制。若再犯事、罪上加罪、何如不犯刑罰、身家得長遠保著好呢。今後但做一事、就仔仔細細的想、這件事、犯法不犯法。若是犯法、縱裏邊有大利、也斷斷乎不可做。天下事、有大利、必有大害。若你們不自己警醒、設或一旦犯了法、上邊辱沒了爹娘、下邊苦累了妻子、街坊鄰舍、族人親友、都把你不當人、還有甚麼臉面、生在世上呢。就是不犯出來、這個身子、已經下賤了、品行已經

Give the matter further consideration. Suppose a law breaker parts with all his possessions and begs for mercy¹. Now it is needless to say the mandarin would not accede; (but) suppose he did, and forgave the offence; if in days to come you were driven into a corner and got into trouble again through breaking the law, your offence would be aggravated. What can be better than not to come in for punishment, and so preserve yourselves and families in constant security?

From henceforth in doing any single piece of business, weigh most minutely—does this affair break the law or not? If it does, although there are great advantages in it, I will not do it on any account. In everything in which there are great gains, there are sure to be great (possibilities of) evil. If you are not watchful of yourself, perhaps some fine morning you will break the law, and bring reproach upon your parents; and grievously distress your wife. All your neighbours, clansmen, relatives and friends will treat you as an outcast;² and you will not be able to hold up your head in society any more.³ Even if the (offence) does not come to light, you have

1. *K'iu ren ts'ing* (求人情). Favours are usually granted—for a consideration. The proverb says, *iu ts'ien teh seng, u ts'ien teh si* (有錢得生無錢得死) life may be obtained for money and lost without it.

2. Lit., not regard you as a man.

3. Lit., There is still what "face" to live in the world?

虧損了、聲名已經敗壞了、人人都恨我、遠我、鄙薄我、縱然追悔、也無及了。大凡世上的人、初時間做了壞事、心裏也過不去、及至做得一樁、兩樁、膽子就大了、手脚兒滑了、良心漸漸的沒了。也有說、且顧眼前的。也有說、家家造酸酒、不犯是高手的。這樣人、就是絞、斬、徒、流、笞、杖的材料了。俗語說得好、犯法的事莫做。又說道、餓死的事小、失節的事大。這些話、總是說、居家的道理、只有爲善最樂、保身的計策、只有安分爲先。不可說、這事沒有甚麼大犯法、何妨做一做。卻不知道、有一惡、就有

already degraded yourself, done violence to your moral character and ruined your reputation; everybody hates you, gives you a wide berth, and despises you: although you may feel remorse it will be unavailing.

Most people when they first do evil are uneasy in mind; till, having done one or two 'jobs' they become bolder in consequence and more expert,¹ (while) they are gradually lost to all sense of shame.

Some say, "We must look after the present;" others, "Every family distils sour wine, but clever fellows² are not found out." Persons of this kind are material (fit only) for beating, flogging, banishing, transporting, beheading and strangling. The proverb well puts it, "Don't practise unlawful deeds;" and again, "To die of hunger is a small matter compared with losing one's character."

The sum of these remarks is—That to do only good is the happiest principle for home life; and only to mind one's business is the best receipe for taking care of oneself.³ It does not do to say "This is a very trifling offence, what is the objection to trying it on?"

1. Lit., feet and hands slippery.

2. Lit., a high hand; cp. Eng. "a good hand at anything." *Sheo* (手) is often joined to verbs to characterize a person, e.g., *hsiong-sheo* (兇手) a murderer; *p'a-ri-sheo* (扒兒手) a pickpocket; etc.

3. To transpose the sentence will perhaps make the construction clearer to the student:—居家最樂的道理、只有爲善；保身爲先的計策、只有安分。Note how the use of *chi* (只) emphasizes the superlative.

一法在那邊治你哩。不可說，這件事，犯了罪也是有限的，怕甚麼。卻不知道，有一罪，就有一律，在那裏防你哩。你們時時刻刻，拿着王法，自家戒飭自家。又常常的勸戒人。怕法的，自然不犯法，畏刑的，自然不遭刑。邪僻都消，爭競都化，糊塗的，個個明白了，頑劣的，個個良善了。百姓們樂於田野，做兵的安於行伍，刑法可以幾百年不用了。豈不是大家共享太平嗎。

nor to overlook the fact that every evil contains its own punishment ! It won't do to say, "If I break the law in this matter it is only to a limited extent—what is there to be afraid of?" nor to be unaware that for every illegal act there is a corresponding penalty awaiting the offender !

Make it your constant practice, by means of the law of the land, to curb and control yourselves, and to admonish others. They who fear the law, will, come what may, avoid breaking it ; and those who dread punishment will make sure work not to incur it. If depravity and wrangling all cease, every stupid person become intelligent, every perverse one good ; if the people are content with their fields, and the soldiers satisfied with their military duties ;—in a few hundred years punishment will not need to be used. Will not all enjoy peace together ?

第九條。明禮讓以厚風俗。

1 萬歲爺意思說、天下太平、全在有好風

俗。漢儒有云、百姓們心裏都有

個仁、義、禮、智、信、的道理。但各處

生的人、有剛強的、有軟弱的、性

子急的、做事多爽快、性子慢的、

做事多遲緩。這一處人、就不懂

得那一處的話、這都是染著水

土的風氣、所以叫做風。至於這

一處人喜歡的事、那一處人偏

CHAPTER IX.

“Elucidate Courteousness, with a view to improving the Manners and Customs.”

What constitutes Manners and Customs.

1. The meaning of the Emperor : (he) says :—

The peace of the Empire depends entirely upon the existence of good manners and customs. The scholars of the *Han* Dynasty have said, “The principles of benevolence, right, propriety, knowledge and sincerity, are in the hearts of all the people. But of people born in different places, some are vigorous, others are weak; some have hasty dispositions, and act promptly, others have sluggish dispositions, who act leisurely. The people of one place do not understand the talk of the people of another place. All this is the result of climatic influences;¹ hence it is spoken of as “*Feng*” (or Breath of Nature)?”²

And with reference to the likes and dislikes of one place being entirely contrary to those of another locality, here being a preference

1. Lit., imbued with the wind breath of the water and soil.

2. *Feng* (風) is held to concern disposition, action and speech; *suh* (俗) local preference and usage. Used together they form a very elastic term, sometimes meaning ‘custom, usage,’ and at other times the outcome of custom—public morality. The Chinese attach great importance to the influence of climate and locality on character: *suh* (俗) is composed of “man” and “a valley.”

不愛，這一處人惱的事，那一處人偏喜歡，愛動，愛靜，全無一定，也是各處習慣了，這便叫做俗。這個風俗，是各人有各人的樣子。風俗也有長厚的，也有澆薄的，有好奢華的，有最朴實的。因為各處不同，所以古聖人制出禮來，去變化他，整齊他。

2. 但禮的體段最大，爲用最多。凡道德、仁義、尊卑、貴賤、冠婚、喪祭，一切大小事件，離了禮，都行不去。所以這個禮，是風俗的根本。但行禮時，必定要心中有尊

for activity, there for quiescence—there is absolutely no fixed rule; it is a question of habit in each place, hence it is spoken of as “*Suh*” (or Common Preference).

Every man is a law to himself in matters of custom. Some customs are excellent, others are bad; some very extravagant and showy, others as plain and unpretentious. Hence the Ancients formulated a system to renovate them, and reduce them to order.

Propriety defined.

2. Now the principle of propriety¹ is very important, and its applications very numerous. No (acts of)² virtue, benevolence or equity—(among) high or low, rich or poor—nothing either great or small (such as) a marriage or a funeral, can be carried out apart from propriety. Hence propriety is the root of manners. But a sincere intention of respect in the mind is essential, before there can be a respectful demeanour. If externally there is a pretence of deference,

1. *Li* (禮)=what is naturally becoming, as well as the expression of it in the various acts of social intercourse. It may be rendered “etiquette,” “propriety,” “ceremony” or any word signifying becoming conduct.

2. This sentence illustrates the last. The principles of virtue and benevolence, and the practice of marriage and burial, are adduced as illustrations. *Fan* (凡) may be separated from the noun it qualifies by several words, as in the present example. Another word or words may also be correlated with it, as *ih ts'ieh* (一切) above:—*fan . . . ih ts'ieh*, all . . . *sī-kien*, matters . . . *tu hsing puh k'ü*, all cannot be carried out; “nothing can be carried out.” It is not an uncommon thing in books to find the N. A. placed after the noun, as in *sī-kien*; such combinations are in the plural, e.g., *ih-chang chi* (一張紙) “a sheet of paper;” but *chi-chang* (紙張) “paper;” *ih-pen shu* (一本書) a book; but, *shu-pen* (書本) “books.”

敬的實意，外面纔有尊敬的禮貌。若是外面假
粧個謙恭，心中其實傲慢，與長上作個揖，也是
勉強低頭施一個禮，也是虛衍故事。卻不知道
禮之用，只是自自然然的禮之實，須是謙謙讓
讓的。3.若說行禮的套數，也多得緊，你們兵
民們，也未必學得來。至行禮的實心，人人都是
有的。就如孝順爹娘，尊敬長上，夫妻和美，兄弟
相愛，朋友義氣，親戚照看，這就是你們心裏自
然有的禮讓，何用向外面尋。況且禮讓，也是不
難行的。你們若是待衆人呢，一味的和氣，處自
己呢，百般的小心。在家庭內，父子兄弟，親親愛

while there is disdain in the mind, then to bow to a superior is a matter of constraint, and to bend the head to perform an act of courtesy, is a hollow formality.

You still lose sight of the fact that the expression of etiquette consists in an easy and natural (bearing); its substance a humble and yielding attitude of mind.

Courteousness the Kernel of Propriety.

3. The details of etiquette are also exceedingly numerous; if we were to mention them, you soldiers and people would necessarily be unable to learn them; as to the root of the matter in the practice of etiquette—everybody has it. For example, honour to parents, respect for superiors, pleasantness between husband and wife, love between brethren, loyalty among friends, regard for relatives—these are in you by nature. What need is there to seek outside yourselves, for (the principles of) courteousness?

Add to which the fact, that courteousness is not difficult of performance. Is it the treatment of others? be uniformly agreeable; is it the government of self? be careful in all things. In the home (let) fathers, sons and brothers be most cordial; in the village (let) old and young, great and small be obliging and agreeable.

愛。在鄉村間、長幼大小、和和順順、把那凶暴的氣象、吵吵鬧鬧的習氣、都改變過、把那縱情放肆的行徑、都禁止住。莫起一點貪心、就去分外搶奪。莫逞一時忿怒、就去爭個輸贏。莫因你貧我富、便有輕賤他的心腸。莫因你強我弱、便生毒害他的見識。你看那會行禮的人、規規矩矩、又有恩情、又有義氣。這就是禮讓的實事了。（四）郤你們能說、而不能行。這是何故？只因如今的人、只拿禮法來責備自己。比如有兩個人、再不把禮法來責備自己。爭讓。你說我沒禮、我說你沒禮。這個說、你如

Reform all over-bearing manners, and quarrelsome practices, and restrain all unbridled passions and profligate ways. Do not in ever so small a degree give way to covetousness, and forthwith proceed to unheard of acts of robbery; nor, acting on a sudden impulse of passion try conclusions¹ (with your enemy); nor, because one is rich, have a feeling of contempt for another who is poor; nor, because one is strong, devise a scheme to do the weak one a cruel wrong. Observe the well-bred man: he conforms to custom with both grace and sincerity: this is the real thing in courteousness.

Evils of an Unyielding Disposition illustrated.

4. Why is it you are able to talk of etiquette and at the same time unable to put it into practice? Simply because men now-a-days, only make use of the rules of etiquette to lay the blame on others, instead of on themselves. Take a case: Two men contest a point of precedence. One says, "You've no manners;" the other says, "Neither have you." This one says, "Why don't you yield to me?" that one says, "If you won't give in to me; is it likely I am willing to yield to you?" When they reach the pass of becoming

1. Lit., contest win or lose.

何不讓我，那個說，你不讓我，我如何肯讓你。到那仇恨解不開的田地，有何好處。若肯回想一想，說他雖是無禮，我的禮在那裏。他雖不讓我，我也原不會讓他。大家認一個不是，豈不省多少爭競嗎。只是人不肯讓。讀書的，畧會做幾句詩、詞、歌、賦，便看得是當今一個才子，把人看不在眼裏。你說你的文章好，我說我的寫字妙，誰肯讓誰。莊稼漢，慣在田地裏爭論。我說，你占了我的田坎。你說，我犁過你的地角。至於牛、羊、牲口，踏踐了莊稼，彼此爭論，又不消說得。那做手藝的匠人，又最肯

irreconcilable enemies, what advantage is there? If either party would reflect a little and say, "Although he has no manners, where are mine? for all that he will not give in to me, in the first instance I was unable to yield to him." And if both were to apologize would it not save a great deal of contention?

But people are unwilling to give way. A scholar who has a little ability in making a few verses, ditties, odes, and songs, forthwith regards himself as one of the celebrities¹ of the age, and looks upon the rest of the world as beneath his regard. One praises his composition; another claims admiration for his own handwriting; who is willing to yield the palm to others?

Farmers are accustomed to squabble over their fields. One says, "You have encroached upon my boundary;" the other says, "You have ploughed over the corner of my ground." And it is needless to say that mutual recriminations ensue when cows, sheep, (and other) animals have trampled down one's crops.

Tradesmen also keenly contest for the pre-eminence. Each wishes to keep the other down, and to take away customers by unfair means;² his chief concern being, to make his own business prosper; regardless whether others die or live.

1. A *ts'ai-tsī* (才子) is a man of parts. The title is applied *par excellence* to some literary worthies who have composed well known works.

2. Note the idiom, and the use of *lai* (來) and *k'ü* (去).

爭強賭勝。你要壓我下來。我要壓下你去。我把你的主顧兜攬了去。你把我的主顧兜攬了來。只圖自己生意茂盛。不管人家的死活。至於做商人的。開鋪面的。更爭得緊。你見我賺了錢。就妬忌我。我見你得了利。就眼紅。這一宗生意好。便你也來做。我也來做。那一處行情好。便瞞著衆人。自己悄悄去趕快。知道這宗貨要折本。便哄著人家要了去。後來郤緊著討。也有生意缺著手。只得重利借了錢來。郤耽延著不還。叫做你圖多。我圖施。也有爭戥子短的。也有爭銀水不足的。種種打鬧。也說不盡。到了那披甲帶刀

In the case of merchants and shop keepers, their contention is still more keen. You see me making money, and thereupon envy me: I see you making profit and forthwith covet it¹. If a certain line of business is profitable everybody forthwith follows it; if the market rates of a certain place are good, you thereupon hoodwink your fellows, (but) go yourself on the sly and buy without delay. You know a certain class of goods will fall in price, and gull people into buying them,² but later on dun them for payment. Some run short of capital, and have no alternative but to borrow money at heavy rates of interest; at the same time delaying to refund. As the saying goes, "You scheme much gain to make, I scheme to procrastinate." Some wrangle over short weight, others again over the quality of silver; one cannot fully detail all the things they quarrel about.

To come to the military.³ Living in the camp, their temperament

1. Lit., eyes red.

2. Lit., want (them) away, i.e., people are led to believe they need them, and will do well to buy them. To *iao* anything from another is to get it by dint of overpersuasion.

3. Lit., those who throw on armour, and gird on the sword.

的人，身在營伍，氣質未免粗鹵。動不動就拿刀弄杖，打架鬪氣，都說生成是個粗人。總是一個不肯讓。若是讀書的，不肯賣弄才學，不敢分立朋黨。個個賢良，這便是學校中有禮讓了。種田的人，同鄉共井，不肯利己害人，做工匠的，計功受賞，不肯攬奪主顧，做買賣的，不肯爭行奪市。個個老實，做兵的，若也識些義理，講些遜讓，把強梁的習氣，消化了去，這是四民裏都有禮讓了。你看普天下，人人和氣，個個順從，豈不是個好風俗麼。

5 古人

is necessarily coarse. They are always fighting and quarreling,¹ all agree they are born and bred to be coarse.

In all the above cases it is one and the same (story, there is an) unwillingness to give way. If scholars were averse to showing off their cleverness, would refrain from forming parties and factions, and would each be gentle and good, courtesy would thus be (taught) in (all) the Schools.

If farmers of the same country-side were unwilling to enrich themselves at the expense of others—if labourers and artisans were content to receive according to their merits, and unwilling to snatch away (another's) customers—if traders were unwilling to forestall each other in trade, (but) were all honest—if soldiers also would acquire a knowledge of a few moral principles and be more particular about gentleness, reforming their overbearing manners—there would be courtesy among all classes of the people. Picture to yourselves a state of things in which everybody is pleasant and obliging; would it not be admirable?

Advantages of Humility.

5. The Ancients said, “Humility reaps advantage, pride invites loss.” That is to say,² in regard to unassuming people, if men would

1. Lit., seize the sword and handle the staff.

2. *Shi-ien* (是言) “this speaks of” *shi=chue* (這).

著，省了多少煩惱，退後一步，得了無數便宜。比如有人罵我，我讓他一兩句，他若是好人，自然就後悔。他就是惡人，自己罵的沒興，也只得罷了。豈不省了多少事。你們想想，他罵我一兩句，我受了他的一點，難道他就高貴了些？我就虧損了些不成？像這樣的讓，人家只說你好，都願與你相交。像他那樣強梁，人家都恨他，躲著他。他若有了事，也沒人理他。這豈不是你卻占便宜麼？唐朝有個婁師德，問他兄弟說：設有人把唾沫唾你，你怎樣待他？他兄弟說道：擦乾就是了。婁師德說：你若是擦乾了，那人越發惱了。只是笑而受之，聽他自己乾，纔是。

yield a trifle to others, and give way a little, it would save a good deal of trouble; and put them in possession of benefits without number. For instance, a man abuses me: I let him have his say. If he is a good man of course he will at once regret it; if he is a blackguard and gets no fun out of his abuse, he will perforce desist. Does not this save a good deal of bother? Think it over: he has abused you somewhat and you have stood his abuse; is it likely that he has raised his reputation at the expense of yours? If you thus yield to him, people will without exception speak well of you and wish for your company, while an overbearing person like he, will be hated and avoided by all: if he get into trouble, nobody will take any notice of him. This being so, do you not still get the best of it?

In the *T'ang* Dynasty there was a (man named) *Lü Si-teh*. He asked his brother saying, "Suppose a person spat upon you, how would you treat him?" His brother said, "Wipe it dry and have done with it." *Lü Si-teh* said, "If you wiped it dry, the man would be the more angry; the best way would be simply to receive it with a smile and let it get dry of itself." Observe! *Lü Si-teh* through

你看婁師德這樣謙和，所以官至宰相。這豈不是謙受益的榜樣麼。6. 怎麼是滿招損。做官的仗著有錢有勢，去欺侮人，方纔招禍。近來薄惡少年，傲慢無禮。如見本族間與外親尊長，有衰弱敗落的，便不服氣稱呼他。見了官長鄉紳，便說不要奉承他，只管大模大樣，合他抗禮。這一點驕縱的心腸，必然越理犯分，做出放膽的事來，惹禍招災。所以說個滿招損。7. 古來有個王彥方，他最肯讓。有偷牛的賊，被人拿住。那賊說情願受刑罰，只求

being thus humble, became a Mandarin, and ultimately a Minister of State. Is not this an example of humility reaping advantage?

Disadvantages of Pride.

6. What is meant by “Pride inviting loss?” Pride is for a man to regard himself as a person of importance. Now it is not only the wealthy and the official class who presume upon wealth and influence to oppress people, and thus bring evil on themselves. Of late, contemptible striplings—uncivil and ill-mannered—should they meet among the elders of their clan (whether of the same surname or married into it) those who are decrepit and in reduced circumstances, will not condescend to salute them. If they see the officials and gentry they say at once, “We won’t defer to them,” but with studied hauteur contest with them the question of precedence. This brief indulgence of their arrogant disposition will without fail (cause them) to overstep the bounds of politeness, act recklessly, and draw down evil upon them; hence the saying, “Pride invites loss.”

Benefits of Courteousness illustrated.

7. Of old there was a (man named) *Uang Ien-fang*, who was extremely willing to give way. A cowstealer was caught by somebody. The thief said he was willing to be punished, only pleaded that *Uang*

不教王彥方知道。王彥方聽得，叫人送他一疋布，勸他爲善。那賊後來感化，路上遇見人掉下一口劍，他替人守著，等本主拿了去。又有個管幼安，他也極肯讓人。人家的牛，喫了他的田禾，他並不惱，倒把牛拴在樹上，拿草與牛喫。他是這樣謙和，所以把鄉人都感化了。後來大亂的時節，賊都不來騷擾他，躲難的人，反來倚靠他。你看一個人能讓，就化得一方，化及盜賊。所以古人說：終身讓路，不枉一步，終身讓畔，不失一段。可見禮讓，只有好處，並沒有喫虧處。你們想，自己果然和氣待人，

Ien-fang might not know (of his crime). *Wang Ien-fang* heard of it, and told a man to take him a present of a roll of cloth, and exhort him to do good. The thief was afterwards (so) transformed, that finding in the road a sword somebody had dropped, he kept it, and waited till the owner came and took it away.

Again, there was a (man named) *Kuan Iu-an*; he also was most willing to give way to others. Somebody else's cow ate grain in his field. He was not in the least vexed; on the contrary he tied the cow up to a tree and brought it grass to eat. Through being so very complaisant he transformed the whole countryside in consequence; and subsequently in a time of rebellion no rebels came to trouble him, but refugees came to place themselves under his protection. You see a man who can give way, transforms a whole district, including the robbers and thieves (*iu it*). Hence the Ancients said, "Ever yield the road, ever give up the path,¹ and you will never take a step in vain, never lose a patch of ground." It is obvious that in courteousness there is absolutely no loss, but only gain.

Think, if you treat others with real friendliness, the boorish will follow suit and learn to be amiable. If you do business with perfect

1. i.e., the path through the field.

人，那不和氣的，也就跟著你學和氣了。果然公平處事，那不公平的，也就跟著你學公平了。一個人唱，百個人和。各鄉各村，都照樣學樣，近處好了，遠處也都好了。起頭難些，久後也就容易了。人人老實，風俗渾厚，這纔不辜負。

萬歲爺諄諄教訓你們的盛心呢。

fairness, the unjust will follow suit and learn to act fairly. One man sets the tune, and a hundred catch it up;¹ every village and hamlet will follow the good example: if the places near at hand are as they should be, the distant places also will be all right. At the outset it may be a little difficult, but as time goes on it will become easy.

If everybody is honest, and manners and customs liberal, gratitude will thus be shown for the abundant kindness of the Emperor in repeatedly instructing you.

1. *i.e.*, the example of one affects all.

第十條。務本業，以定民志。

萬歲爺意思說，上天生下這些人，不能一樣。有明白的、也有糊塗的、有強梁的、也有軟弱的。上天都給他一個事業。人就依著各人的身分力量，尋個事業安身。或是念書、或是務農、或學手藝、或開舖子、或是喫糧。從小兒學習，到長大漸漸精巧，各依本分做去，成家立業，都做了世間有用的人。這就叫做本業。豈不

CHAPTER X.

“Let the People attend to their Proper Callings, that they may have Settled Determination.”

“One’s Proper Calling” defined.

1. The meaning of the Emperor: (he) says:—

The people produced by high heaven¹ cannot be all alike. Some are intelligent, others are stupid; some are vigorous, others are weak, but to each and all, high heaven has given means of support. Consequently each one should, according to his position in life and capacity, seek an occupation and settle down to it. It may be to study, it may be farming, it may be learning a trade, or keeping a shop, or soldiering. To study and practice from childhood to manhood, gradually renders each expert in his own sphere; he succeeds in life, and invariably becomes useful in the world. This is spoken of as “One’s Proper Calling.”² Is it not to everybody of the utmost importance?

1. “Heaven” and “high heaven” are used to express the idea of a Providence which appoints men’s position in life, takes notice of their actions, and gives just recompence to all in this life. It is too impersonal to be translated “God,” but it is the nearest approach they have to it: cp. Luke xv. 18.

2. *Pen-ieh* (本業) “root occupation” not in sense of “fundamental,” or “of primary importance” as in Chapter IV.

是人生最要緊的嗎。但事業要好，只在有志氣，事業要大，只在肯勤勞。天下成家立業的人，再沒一個不勤勞的。2 惟游手好閒的人，有幾種。一種是懶惰的，並不爲非作歹，只是貪頑耍，愛自在。這自然是討飯喫的材料了。一種是做盜賊的，只想喫好的，穿好的，一家人都習慣了，卻無一件營業，惟有偷盜搶奪。這自然是梟首刺字的材料了。一種是做光棍的，學寫幾句狀子，挑撥人家打官司。他出主意做干証，喪盡了良心，賺得錢來，只圖眼前，到了惡貫滿盈的時節，自己受罪，子孫

But whether a business is to be profitable or not, rests in your having determination: whether it is to be extensive, in your willingness to labour diligently. All the world over, those who have succeeded in life have, without exception, been hard workers, have laboured diligently.

Description of Ne'er-do-wells.

2. But there are a few classes of idle loafers. One class are loungers, not evil doers in any sense, only addicted to pleasure and fond of taking it easy: these inevitably develope into beggars.

Another class are robbers and thieves. They only think about feasting and wearing fine clothes (the whole family are habituated to it) while all the time they have not a siugle means of support save thieving and robbery: these naturally are material for the (felon's) brand, and gallows¹ birds.

Another class are hangers on at law courts. They learn to write a few legal phrases and stir up the people to litigation; they planning (the case) and acting the part of witnesses in it. They are completely lost to shame, and only scheme to make money for present advantage. When their cup of uiuity is full, they will be punished themselves,² their descendants will go to rack and ruin, and become harlots and robbers.

1. Certain criminals are branded on the cheeks: this is facetiously called *shang-hua* (賞花) "the flowery recompense."

2. Lit., suffer sin, i.e., the consequences of it.

折磨。這是爲娼爲盜的材料了。一種是做闖將的，結黨成羣，出頭做好漢，不干己事，扛帮打架。這自然是坐牢帶枷的材料了。這些無本業的，不消說是不好了。3就是士農工商，雖然都有本業，到得做了久了，就都厭煩起來。看見人家賺錢享福，一時間眼熱起來，捨了自己的本業，從新去學人家的。或者聽信人家引誘，或者運氣偶然不好，一時沒主意，就把自己的本業廢棄了，不該做的要去做，不該想的要去想到後來白白的費了心機，都做不成功。豈不可惜。郤不曉得人生的事業，不論那一件，都可以發蹟。

Another class are daylight robbers. They form cliques and gangs, and while still posing as good citizens do not mind their own business, but egg on others to fight. These manifestly have in store for them the prison and the wooden collar. It is needless to say that these people who have no proper occupation, are thoroughly reprehensible.

Perseverance the Condition of Success.

3. Even scholars, farmers, labourers and merchants, although they all have their proper calling, yet after being at it a good while, they¹ are apt then to take a dislike to it. Seeing others making money and enjoying themselves, their cupidity is at once excited, and giving up their own occupation, they make a fresh start and learn the trade of other folks. Or it may be they listen to peoples' specious representations, or they have a sudden run of bad luck. In a moment of indecision they throw up their proper calling, do what they ought not to do, think of what they should not, and at last after adopting all sorts of expedients, end in complete failure. Is it not lamentable? At the same time they lose sight of the fact that a fortune may be made in any calling, no matter what. But if

1. *Tu* (都) points out that there are *some* at any rate in every class who will be affected in the way described.

的只是爲人懶惰，便好事也壞了。爲人勤謹，便不好的事，也好起來了。只要主意拿的堅牢，盡心竭力去做到老，再不休歇，這方是能務本業哩。

4 萬歲爺只願你們的家道好，不願你們的家道

不好。你們著實都要爭氣。讀書的呢，存聖賢的心學，做正人君子。終日讀的是詩書，講的是禮讓，不要只想著功名。中也讀，不中也讀。古人說得好，越讀越不中，我其如命何。越不中越讀，命其如我何。如此專心務本，在家做秀才，必是好。

people are lazy, even a good business will decline; whereas if they are diligent, even a poor business will become prosperous. All that is needed is to set to work with a fixed resolve, and to use one's best efforts, not giving over till old age. In this way only is it possible to devote attention to one's proper calling.

Application of this Principle to (a) Scholars.

4. The Emperor is only desirous that your fortunes should prosper, not that they should be adverse. You must all buckle to in good earnest. The scholar? let him study in the spirit of the Ancient Worthies, and be an upright and honourable man. Let him study the Odes, and discourse of courtesy the livelong day. Let him not think only of obtaining his degree, but continue to study whether he obtain it or not. The Ancients well said: "The more I study the less I succeed: what have I to do with fate? the less I succeed the more I study; what has fate to do with me?" Thus giving the mind to the main thing, a scholar will without fail in private life be a graduate worthy of the name, and a useful mandarin when he obtains that position.

秀才、及至做官、就是有用的好官長了。*b* 莊家漢遇著耕種的時候、要趁早耕種、遇著收割的時候、要趁早收割。年歲豐收、也要省喫儉用、不可妄費、預先收些糧食、準備饑荒、早早完了錢糧、免得催差騷擾。寸土都出黃金、莫把田地剩下一角、種田不離田邊、切莫剩下一點工夫。這是農夫們的務本業了。*c* 做工匠的、要按時候收拾材料、一早一晚的學習、爭強賭勝、切不可三心二意、悞了主顧。祖傳是那一宗手藝、子孫們守定了做、從小兒學的是那一件、到底還做那一件。這是工匠們的務本業了。*d* 做生意的、

(b) *Farmers.*

The farmer must plough and sow, and reap in good time, when the right season arrives. He must not be wasteful, but be abstemious and frugal, even in good years. He must lay up a stock of grain beforehand and prepare for times of scarcity; pay up his taxes in good time, and so escape the vexation of the constables who would press for them. “Every inch of soil produces yellow gold?” Do not neglect even a corner of your fields: in sowing, sow up to the very edge—never leave a scrap of work undone. This is what attention to one's proper calling involves in the case of the farmer.

(c) *Craftsmen.*

Craftsmen must prepare materials in their proper season. Practise (your trade) day in and day out, striving to excel (all competitors). On no account practise double dealing, and cheat customers. Whatever line of business one's ancestors have handed down; that their descendants should keep to; whatever they have learnt from boyhood to that they should adhere to the very end. This is for craftsmen to give their attention to their proper business.

(d) *Merchants.*

Merchants must ascertain the state of the market. Buy cheap

要打點行情，賤買貴賣。只要公公道道，公平交易，貨要真，價要實，不可欺哄人。利錢多也做，利錢少也做。這是買賣人的務本業了。^e 當兵的，這行伍就是你們的事業。打鎗，跑馬，射箭，操演，都要精熟。隊伍必要整齊。叫你們屯田，就著實的開墾。叫你們守汎，就著實的巡防。叫你們防邊，就著實把守險要的地方。叫你們防海，就著實講究洋面的風波。這就是兵丁們的務本業了。^f 除此之外，又有一種窮民，沒田可耕，沒本錢做買賣，不會諸般手藝，少不得傭工度日，背負肩挑。只要老實勤謹，不說謊，不作賊，也得衣

and sell dear; only be perfectly fair and square in your dealings. Let the goods be genuine and the prices true: do not cheat people. Attend to business whether profits are great or small. This is for merchants to give attention to their proper business.

(e) *Soldiers.*

Soldiers, military affairs are your occupation. Be thoroughly versed in firing, riding, archery and drill: keep perfect rank. If ordered to till the fields¹ allotted to you, at once set to and dig in earnest; if told off to outpost duty, set to and patrol diligently; if commanded to protect the frontiers, put the main points threatened in thorough defence; if called on to guard the seas, at once thoroughly search into nautical matters.² This is for soldiers to give proper attention to their business.

(f) *Coolies.*

Apart from these, there is also a class of poor people with no fields to cultivate, no capital to trade with, no skill in any of the different handicrafts; it is necessary for them to make a living as hired labourers, or burden bearers. Only let them be honest and diligent, not given to lying nor thieving, and they will obtain a sufficiency of food and clothing. The proverb says, "Each blade of

1. These are fields allotted to military colonists.

2. Lit., the winds and waves of the ocean's surface,

食無虧俗語說。一根草，有一根草的露水養人，如何不要安本分呢。
5.不但男子漢，就是婦女們，也有本業。織麻紡線、刺繡、拈針、織得綾羅、綵布。何必羨慕人家珠玉、金銀，做些鞋襪、衣衫，也換得世上的銀錢。米穀，只要專務本業，就不胡思亂想了。

6.你看世上的人，無論男女，若一個不安分守己，愛吃好的，愛穿好的，閒坐閒耍，便做出許多無禮無法事來，勢必至於奸盜，邪淫，無所不至，干犯王法，罪在不赦。豈不可憐嗎。

7.你們看世界上，沒有容易做

grass has its own dew to nourish it.”¹ Why are men not content with their proper station in life?

Occupations of Women.

5. Not only men but women also have their proper occupations. Weave hemp, spin thread, work embroidery, ply the needle, weave damask gauze, and satin cloth: what need to long for the pearls, gems, gold and silver of others? Make a few shoes, stockings and garments—they too will exchange for money and grain. Only give yourself wholly to your proper business, and then you will not give way to foolish fancies.²

Results of Idleness.

6. You see if one person in the world—whether male or female—does not attend to his own business, but is dressy and glutinous, lounging about and idling time away; he forthwith proceeds to commit many unbecoming and unlawful deeds; and is bound in the long run to become villainous and depraved, practising all sorts of evil, and offending against the laws of the land, till his offence becomes unpardonable. Is it not pitiable?

Encouragements to persevere.

7. Observe! there is no business in the world in which it is

1. i.e., nature provides enough for all.

2. This is the most Confucianism can offer to women! The idea of looking on woman as the equal and help-meet of man has not yet dawned on any of the “Lights of Asia.” “Giving honour . . . as to the weaker vessel,” (1 Peter iii. 7) is a distinctive requirement of the gospel.

X

得成的事業，也沒有做不成的事業。只要人
耐心去守。守的住，再沒有不成家立業的。古
人說，工夫用得深，鐵棍磨成針，心腸拿得堅。
鑿山通海泉。你看一個鐵棍，要磨成一個針，
一座山，要鑿得通了海，這豈不是難事，也只
要工夫深，心腸堅，竟做得來。何況人去做事
業，心腸堅了，工夫深了，那有不得成的呢。
所以務本業的人，命運要安，志向要定，不
可東一頭，西一頭，畫虎不成。不可緊一日，慢
一日，有始無終，甯可受些奔波勞碌，莫只圖
自在快活。寧可做個老實頭，不可學那虛花。

easy to succeed, neither is there any in which success is impossible. It only needs people to stick to it; none who do so but will succeed in life. The Ancients said, "Give time enough, and an iron rod will be ground into a needle; let there be determination, and a mountain may be bored through to the springs of the sea." See, is it not a difficult matter to grind a bar of iron into a needle, or to chisel through a mountain to the sea? But given sufficient time and determination, and it finally may be done. How much more will any one who goes to business with determination, and gives sufficient time to it (be certain to succeed)? Nothing will be impossible (to him).

Exhortations to persevere, and Advantages of so doing.

8. Hence those who give attention to their proper business, must acquiesce in the appointment of Fate,¹ and be settled in their determination. Do not do a little here and a little there, completing nothing.² Do not be diligent one day and dilatory the next, beginning but never bringing to completion. Rather endure a little fag and toil, than simply scheme to take it easy and enjoy yourself; rather be a plain simple fellow than go in for mere outward show. Notice scholars who maintain their literary reputation—³ it is a

1. The Chinese are great believers in fate. The *ming* (命) refers to the destiny, the *üin* (運) to the various phases of it, which are said to alter every five years.

2. Lit., east a head, west a head (making) an incomplete sketch of the tiger.

3. Lit., book fragrance.

你看讀書的，守著書香，享用不盡。種田的，守著田土，生長不窮。做工匠的，貨物精巧。做商賈的，打算周到。做兵丁的，武藝高強。各人做各人的本分，就是各人掙各人的家當。祖宗也留個好根基，子孫也得個好傳授。喫也不愁，用也不愁，光天化日之下，都是快活境界。纔知道

聖祖仁皇帝教訓你們的盛心，纔知道

萬歲爺盼望你們的實意。從今後，家家戶戶，永享太平的洪福了。

source of endless enjoyment; farmers who keep up their farms—the produce is inexhaustible.

Let the artisans' wares be of superior quality. Let the calculations of the trader be properly made. Let the military service of the soldiers be superlatively good. Let each do his own duty; and each will make a fortune for himself. (Thus) the ancestors will have a good foundation, the descendants will have a good portion handed down to them, and will be without anxiety both as to food and expenditure. All will be in the hey-day of prosperity; (living) in a region of bliss. Thus you will understand the kindness of Our Sacred Ancestor in instructing you; and what the Emperor really expects from you. From henceforth let each family perpetually enjoy the great happiness of peace.

第十一條訓子弟以禁非爲。

萬歲爺意思說，人家都有兒子兄弟。

這些少年子弟，都該教

訓的。你看古先聖王立的

規矩，教鄉村城市，都設立

些師長，又教每月初一日，

講說朝廷法律，又一年一

編，考察子弟的好歹。子弟

有出兵在營伍中的，也教

他習技藝，知紀律。這些規

CHAPTER XI.

"Instruct the Rising Generation, with a view to prevent Evil Doing."

Need of instructing the Young.

1. His Majesty's meaning : (he) says :—

People as a rule have either sons or younger brothers. All these juveniles should be educated. Look at the regulations drawn up by the Monarchs of olden times. They ordained that some instructors should be appointed in every village and city ; that the laws of the Government (should be) expounded on the first of each month,¹ and that once a year the morals of the young² should undergo examination. They also commanded that all youths who went out soldiering, should study military science and know the Military Code.³ The why and wherefore of these regulations no

1. This custom has fallen into disuse in most parts of the country. The expounding of the sacred Edict is kept up in some districts, and is spoken of as *kiang Sheng-ü* (講聖諭). This expression is also applied to the work the Literary Chaucellor (*hsioh t'ai* 奉台) performs during the first day of his arrival to examine the students in a district.

2. *Tsī-ti* (子弟) "sons and younger brothers." This is a general term for all the younger members of the family, and is supposed to be used by the elder brother, as head of the family.

3. *Ki-i* (技藝) is the skill of an expert in any art or science; *ki-lüh* (紀律) a fixed system of written rules.

矩、總因人生在世、全靠子孫接後代。人家興、是子弟、人家敗、也是子弟。²但天下那個人生下來、就是賢人、都是教訓成了的。那個人生下來、就是惡人、都是不教訓壞了的。所以人家子弟們、不學好、都是你們做父兄的不是。怎麼說父兄的不是。大凡人從五六歲、到二十來歲、童心未喪、知識漸開、正是緊要的關頭。偏你們做父兄的、只知疼他愛他、怕他啼哭、儘他要的、便都給他。知他惱他、便替他打罵出氣。與他好衣服穿、花花綠綠、要叫人好看。與他好衣裳、可自己不喫。要顧兒顧女。見他罵人、不嗔怪他。

doubt is that mankind rely entirely upon their children to perpetuate their posterity. The prosperity or ruin of the family depends upon (the character of) the rising generation.

Veils of Parental Indulgence.

2. Now whosoever in the world is good, it is by education that he has become so; whosoever is evil, it is by the want of education that he has been ruined.¹ Hence if people's youngsters don't follow the right, it is all the fault of you elders. Why do I say this? Because people as a general rule, from the age of five or six to that of twenty and over, have not lost their boyish dispositions. Their experience is gradually forming: it is indeed a critical period! But unfortunately your one idea is to pet them, and fondle them, and to give them everything for which they ask, for fear they should cry. (If any one) knows (their faults) and is vexed with them, you at once take up the cudgels on their behalf.² You dress them out in gay clothing that others may admire them, and pamper their appetites even at the expense of stinting your own. You screen

1. Note the idiom—but which man born, even if good all is teaching perfected, etc.

2. Lit., for them strike, abuse, give vent to rage.

反說他罵的好，見他打人，反說他性子利害，是不怕人的。明曉得子弟不是，偏生護短，反說小孩子家，不過頑耍頑耍罷了，何妨呢。明曉得子弟下賤偷人東西，反誇他伶俐，從小就顧家。旁人說他的兒子不好，反嗔怪他人。 3 你想想，小孩子家，知道甚麼好歹。全仗著父兄引動他的好心腸，不斷止他的壞念頭，開擴他的度量識見，不要任著性兒行。所以會教訓的，不教他穿綢、穿緞，只是粗布衣服，不但替他惜福，正怕他奢華慣了，後來便要賣田賣地的費。

your children. If you see them curse or strike anybody, instead of rebuking them you commend them, and say they are of first-rate mettle, not afraid of any one. You are well aware the youngsters are in the wrong, but screen their shortcomings, saying, "The children are only in fun. What's the harm"? You know full well they meanly steal people's things, and yet you praise their smartness, and call it beginning early to provide for the family. If others say your son is bad, you turn the tables and rebuke them.

How to train the Young.

3. Consider—what do children know about good and evil? They are wholly dependent upon their elders to excite in them good affections, to check evil desires, to enlarge their capacities and judgment, and not to allow them to follow their own bent. Hence, able teachers will not allow their pupils to wear silks and satins, but only coarse cloth clothing; not merely by way of conserving their best interests, but really¹ from a dread lest by and by they become addicted to luxurious habits and ruinous expenditure.²

1. *Cheng* (正) = "speaking more exactly;" i.e., pointing out the special way in which their stock of happiness is likely to receive damage.

2. Lit., afterward desire sell-field-sell-land expenditure. *Sih-fuh* (惜福) is the opposite of *cheh-fuh* (折福). A person is regarded as having so much preordained happiness or prosperity. He must be careful how he draws upon it, as by extravagance etc., or he will use it up and come to poverty or to an untimely end. The idea here is that children should be brought up in keeping with their social position.

用呢。不要買東西亂與他喫，不但怕他喫嘴慣了，後來沒得喫，還怕他胡喫亂喫，倒要生病哩。

見他罵人、合孩子打架，無論他是與不是，就先打他。見他說謊，就先罵他。見他拿人一根草、一條針，就著實管教他。時時刻刻，常把孝弟、忠信的話，對他說。

4 教他在父母面前、內盡其愛、外盡其禮。
事，在兄長面前，撒不得嬌，任不得性，凡百做事，都要稟命，不可自專、自主。夫妻之間，從此尊重，不可褻狎輕佻。一家子，大是大，小是小，不要任意胡爲，沒個體統。外邊相與

Don't go and thoughtlessly buy things for them to eat; not only lest they grow dainty and in time to come lack food,¹ but also lest they fall ill by eating at unseasonable times. If you notice them abusing others, or fighting with (other) children, no matter whether they are in the wrong or not, before doing anything else give them a good beating; if you catch them lying, promptly rebuke them; or if you see them taking a straw or a needle from somebody else, reprimand them severely.

Constantly talk to them about duteousness and subordination, honesty and sincerity.

How the Young should behave to others.

4. Teach them in their bearing toward father and mother, to show a heart full of love and a life of perfect propriety. In their bearing toward their elders, do not let them act pettishly, nor do as they like: in all they do, they must obtain permission,² and not act on their own responsibility.

Henceforward between husband and wife let there be maintained a proper respect. Familiarity or levity must not be tolerated. Each has a proper place in the home; do not act disorderly without due decorum.

In intercourse with friends outside let there be no double-dealing;³ 1. i.e., their dainty tastes will lead them to extravagance in eating, and consequent poverty.

2. *Ping* (禀) is used by inferiors or juniors in making request to those above them.

3. Lit., one is one, two is two.

朋友，是一、二是二，不可說謊掉白，你酒我肉，沒肝膽義氣。總要他做好人，存好心，明倫理，顧廉恥，習勤儉，守法度。果然能够如此，便是成材的子弟，何愁家業不昌盛。

5 你們想，你百姓，無論士農工商，都有

傳家的事業。讀書的，要子弟接續書香。務農的，要子弟耕耘收穫。做買賣的，要子弟將本求利。當兵的，要子弟輩輩學習武藝。你既然要子弟傳家守業，如不教訓，任他壞了，如何承受得你的家業呢。俗語說，從小看大。若是年少時學好了，就如生成的

do not lie and play the fool, freely exchanging hospitality while you have no confidence in one another.¹

What is wanted, is that the rising generation should practise goodness, cherish right affections, clearly understand the relationships of life, have a proper sense of shame, learn to be diligent, frugal, and decorous. If they can be like this in very deed, they will be young men of the right material. What need is there to be anxious about the family property not increasing?

Importance of Early Training.

5. Reflect—all you people, whether scholars, farmers, labourers, or merchants, have an occupation handed down in the family. The scholar wishes that his sons should succeed to his literary fame; the farmer that his should plough, weed, and reap; the merchant that his should make profitable investments; the soldier that his in their successive generations should study the art of war. Seeing then that you wish your sons to follow the same callings, and hand them down (unimpaired) in the family, if you do not educate them but suffer them to go to the bad, how can they possibly inherit your property? The proverb says, “The child is father to the man.”² If they follow after the right in early years, it is as second nature to

1. A *tsiu ruh p'eng-in* (酒肉朋友) is one that a person might invite to eat with him, but would not take into his confidence. *Kan tan* (肝膽) the “liver and gall” refers to the intimacy and confidence that should exist between bosom friends: the liver is looked on by the Chinese as the seat of the feelings: cp. Deuteronomy xiii. 6.

2. Lit., The man is seen in the child; “in,” lit., from.

一樣。你若不從小教導他，到他年紀大了，你便約束不下。他就不做正經事，閒著身子，遊遊蕩蕩，一味喫酒耍錢，或相與些狐羣狗黨，胡作胡爲。雖家積萬貫，還不够浪子遊蕩之費。及至姦盜、詐僞、犯法的時節，身遭刑杖，你們看著子弟這樣受罪，爲父兄的，此時欲割捨他不得，欲救他又不能。恓恓惶惶，惹氣受惱，縱然追悔，也追悔不來。何如早些教訓他的好。古人說：嚴父出好子。趁他年紀尚小，趁你年紀未老，急忙教訓。要教他做家，先教他做人，要教他做

them; if you do not teach them from childhood, the result is you cannot control them when they are grown up. They will then act improperly, hang about on the loose, and either give themselves entirely to drunkenness and gambling, or associate with companies of ne'er-do-wells,¹ and act without restraint. Though you have stored up² abundant wealth, it will be insufficient to meet the expenses of their wasteful prodigality.

And when it comes to law breaking—committing adultery, plundering, cheating—they meet with punishment. You elders seeing your young folk meeting with so terrible a retribution, then wish to spare them, and to save them, but are powerless to do either. Vexed and provoked to anger, although you feel remorse it is unavailing. How much better to have taught them earlier? The Ancients said, “Stern fathers produce good sons.” Take advantage of the time when they are still young, and you not yet past your prime, and set to work at their education. If you wish to teach them to perform the duties of the family, first teach them to act as men; if you wish to teach them to be good men, first teach them to cherish right desires. (And to achieve this end) you must without fail thoroughly explain to them (the principles of) duteousness, subordination, industry, morality, and a sense of shame.

1. Lit., a company of foxes and a parcel of dogs.

2. Lit., 10,000 strings (of cash).

好人，先教他存好心。孝弟力田，禮義廉恥，固須與他講究。 6. 至於作了非爲，王法一定不赦，亦要教他曉得。試看大清律所載，謀反大逆，忤逆不成者，杖一百，流三千里。凡夜裏無故入人家者，杖八十。主人登時殺死，無論師巫邪教，燒香集衆，佯修善事，煽惑人民者，爲首者，絞；爲從者，各杖一百，流三千里。迎神賽會者，杖一百。詐欺官私取財，並冒認、誑騙、拐帶人財

The Penalties of the Law to be taught to the Young.

6. As to evil doing, you must also let them know that the law of the land will not forgive it on any account. Note what is recorded in the Penal Code:—

“The seditious and turbulent, together with the perverse and unfilial, shall be done to death by the slow process. Those who commit rape, shall be strangled; those who make an unsuccessful attempt to do so, shall be beaten a hundred heavy blows, and be transported 1,000 miles.”

“All who without occasion enter the house of another in the night, shall be beaten eighty heavy blows; or the master of the house may kill them at the time.”

“Those who teach either magical arts or heretical religions, who assemble people together to burn incense, and under pretence of cultivating goodness, stir up and excite them—the chief shall be strangled, and his adherents beaten a hundred heavy blows each, and transported 1,000 miles.”

“Promoters of idolatrous processions shall be beaten a hundred heavy blows.”

“Those who defraud either the revenue or private individuals; those who lay false claim¹ (to property); those who swindle others, and those who abscond with other people's money or goods, shall all be punished as robbers and thieves.”

1. Lit., falsely recognise; e.g., claiming any article picked up by another in the street.

物者俱准竊盜論罪。贓重者枷號充軍。凡將良民誣指爲盜及寄賣賊贓者俱發邊衛充軍。諸如誘拐人口剪綹丟包鬪毆殺人圖賴人命說事過錢侵佔田地開場賭博違禁取利一切不公不法欺人害人的事都是胡作非爲都教他知道大有大刑小有小刑若犯了一道性命家業都保不住他知道法律的利害便到老也不犯法了。如今的人容易犯的莫如賭博

"Receivers of large quantities of stolen property, shall be sentenced to military convict labour, with their sentence written on the wooden collar."

"All who falsely accuse law abiding people of being robbers, and those who keep stolen property on sale, shall be banished to penal servitude in military garrisons on the frontier."

Teach them that all¹ illegal and injurious acts, such as kidnapping, purse cutting, package dropping,² assault and battery, and murder, trumping up false charges involving life, acting as go-between for bribery, encroaching on other people's land, opening gambling dens, exacting more profit than the law allows³—are unseemly and immoral,—and will be punished according to the gravity of the offence: one crime endangers both life and property. Knowing the terrors of the law, to old age they will not violate it.

Warning against Gambling.

7. Men nowadays fall into no sins more easily⁴ than gambling

1. Note the involved structure of this sentence—chu . . . ih-ts'ieh . . . tih sī, all . . . acts, ru, as (such as) . . . tu shū hu tsōh fei uei, all are unseemly and immoral, tu kiao ta chū-tao, all teach them to know; "let them know that all such acts as . . . are unseemly and immoral. Tih (的) makes the long enumeration between ru (如) and sī (事) adjectival: in colloquial the tih would follow the enumeration of each offence; e.g., in kuai ren-k'eo iih sī, etc.

2. This refers to a common trick of sharpers. A packet is dropped and picked up by some passer by. He is then accused of abstracting certain valuables from it, and usually made to pay something to get out of the difficulty.

3. The legal rate is 2 per cent a month, and is the charge made by pawn-brokers; but it is generally exceeded in most money lending transactions.

4. Ru (如) and roh (若) preceded by a negative indicate preference. In the above example gambling and thieving are said to be commonly preferred to other forms of sin. Tsui (罪) must be understood after tih (的).

做賊。賭博原是要贏別人的財物。却不知輸贏，可是拿得定的。只見有田有宅，輸得窮苦的，何曾見赤手空拳，贏了發積的。你再想，你自己賭博，十遭下場，若有五六場得彩，還該去賭。你十遭下場，倒有七八場折本，如何還想去賭。且你一個人之身，一家子靠你喫穿，你既遊手好閒，你的父母妻子，何所倚靠。你妻子看下樣，也不學好，便有許多醜事出來。你到窮的時候，要務農，苦不下去，要做生理，沒有本錢，除了誑騙偷盜，再無

and stealing. Gambling in the first instance proceeds from a desire to win other people's wealth. At the same time (people) lose sight of the fact that (the issue of) games of chance may be¹ computed to a nicety. Notice that only those who have houses and lands bring themselves to poverty by their losses ; and that empty handed ones never win a fortune. Think again : Suppose you try your luck ten times, and make five or six hits, you will still as sure as fate² continue to gamble ; but suppose in ten ventures you make seven or eight misses, how can you still think of gambling ?

Besides, the whole family look to you for food and clothing. Inasmuch as you take to loafing and idleness, who have your parents and wife to depend on ? Your wife will follow your example, and come to no good ; and many a scandalous piece of business will be the outcome. When you become poor and wish to do farming you cannot stomach its toils ; you wish to engage in trade but have no capital ; and no other alternative is left but to swindle and steal.

1. *K'o-shé* (可是) is used in abatement of an affirmation, "well," "but :" in many places it is pronounced *k'eh-shí*. There is a touch of sarcasm here—"is it as certain you will win, as you think?" *Shu-ing* (輸贏) "winning and losing" =gaming. It will perhaps help the student to connect *tih* (的) with *t'ien* and *tseh*, in the first clause, and with *ch'ih sheo k'óng k'üen* in the second : *iu t'ien iu tseh tih*; *ch'ih sheo k'óng k'üen tih*, etc.

2. *Kai* (該) is generally used for what is right or proper, but it is used colloquially as here to indicate what is destined or fated to be. If disaster overtake a man or he is killed by an accident, *t'a kai-ing* (他 該 應) "it is his fate" is used : *ep. koh kai* (合 該) "it was his destiny." Note different uses of *ch'ang* (場)=a place, and a time.

別法。8.郤不想做賊，便是尋死的路了。

11
無論大盜小盜，一入賊夥，便日日提心吊膽，恐怕發覺，行住坐臥，常是隄防，及官府捉拿，刑禁罪苦，又是不消說得。那時家業被他破敗，祖宗被他玷辱，父母兄弟，被他連累，旁人指著，說道：此是某人家子弟，今日到此田地。到後輩子孫，惡名也改不得。俗語說：休看賊喫飯，止看賊受刑。又云：窮死莫做賊。正此謂也。9.昔日有一強盜，奶。他娘憐其將死，以奶哺之。強盜用力將臨斬赴法場。他娘來看他，就要喫他娘的死。

Warning against Thieving.

8. Now you do not take into consideration, that to turn thief is to seek the road to death. It doesn't matter whether a man is a robber on a small or large scale, as soon as he enters the gang he is daily in fear and trembling,¹ lest his (crimes) should be brought to light: travelling or resting, sitting or lying, he is ever on the watch. When the authorities seize him, it is needless to say that his punishment is bitter. At length when he has brought ruin upon the family property, disgrace upon his ancestors and trouble upon his parents and brothers, bystanders will point to him and say, "This is the son of So-and-so, and to-day he has come to this pass!" And this evil reputation will be unalterable in after generations. The proverb says, "Don't look at a thief while he feeds, but while he suffers punishment"; and again, "Die of poverty but do not be a thief"—exactly the advice given above.

An Example of Bad bringing up.

9. Formerly there was a robber whose mother came to see him while on his way to the place of execution. He forthwith wished to suckle her breasts. His mother pitying one so soon to die, gave him her breast to suck. The robber exerted his strength and bit off the nipple, crying out savagely, "You have brought about my death, I

1. Lit., he lifts his heart and carries his gall.

奶奶咬下厲聲說道。你害我死，我害你亡。旁人說他不得。強盜說，我今日的死罪，都是我娘陷害的。我幼時無知，偷得一菜、一菓，我娘便喜歡，偷得一絲、一線，我娘便誇獎，只說是好，全不儆戒，把我慣得今日身首不保。我安得不恨他？你看這豈不是不教訓子弟的惡報麼。

10 以此思想，子弟如何可以不教，教子弟，如何可以不嚴。但教訓時，也不可太性急了。若是恨鐵不成鋼，今日緊，明日緊，子弟們也不能好的。必須慢慢引誘他，防閑他，就不知不覺，走到好路上來了。

11 又有一件。

“will bring about yours.” The bystanders could say nothing. The robber said, “That I am condemned to die to-day, is entirely brought about by my mother. When I was a child and knew no better, if I stole a scrap of vegetable or fruit, my mother was delighted; if I stole a thread of silk or cotton she commended me, only saying ‘Well done.’ She entirely neglected to warn me, (but) indulged me; (so that) to-day I must lose my head from off me.¹ Can I help hating her?” Consider! is not this an example of the retribution which awaits those who neglect to educate their children?

Warning against Undue Severity.

10. Does not this line of thought² lead inevitably to the conclusion that children ought to be educated, and that strictly? But while teaching them, do not be too impatient. If you are vexed with dull scholars,³ and are exacting every day, children cannot improve. You must gently coax them, and hedge them in, and they will then, without being aware of it, walk in the right path.

Warning against Evil Companionships.

11. Another point. If children associate with good and helpful

1. Lit., body, head, unable to keep safe: cp. Genesis xl, 19.

2. Lit., with this to reflect on, children why not teach; to teach them why not strictly. *I* (以) here=a particle introducing the object of the verb.

3. Lit., hate iron for not becoming steel.

良朋益友，與他相處，自然學好。浪子棍徒，與他相處，自然學不好。俗語說，一紙包蘭麝，因香而得香。一柳穿魚鱉，因臭而得臭。可見教訓子弟，必須揀擇同伴。

12. 更有一說。我這樣教訓子弟，也要自己先學好。若父兄原是歪斜的，就日日把聖賢道理與他講。子弟偏不依他口裏說的，只是學他行的。所以古人說，要留好樣與兒孫。若父兄平日存心好、行事好，子弟已一一有個樣子存他心裏。爲父兄的，又早早晚晚，人前背後，不住的將往古來今的好人好事，諄諄的說著教他聽。你們子弟，今日看見的、聽見的，都

friends, they will as a matter of course be good; if with the prodigal and vicious, they will naturally go to the bad. The proverb says, "Sweet musk imparts its fragrance to a paper in which it is wrapped; and a mud turtle communicates its stench to the willow twig run through its body."¹ It is obvious that in the education of children, you must choose their companions.

Need and Value of setting Children a good Example.

12. A further remark. If you thus instruct the young folk, you must in the first place follow the right yourselves. If elders in the ordinary course of things, are inclined to evil, though they daily talk to them about the doctrines of the Ancient Worthies, the young people assuredly will not go by what they say, but by what they do. Hence the Ancients said, "You should leave a good example to your sons and grandsons." If the minds of the adults are daily bent on good motives and right conduct, the young folk already have a pattern to keep before their minds in each matter that arises. Elders should also at all times, in public and in private, unweariedly reiterate in their hearing the good deeds of noble characters in history, ancient and modern. If your children daily see and hear nothing but what is good,

1. Example is contagious.

是好事，明日看見的、聽見的、都是好事。他不記自記，不會自會，久而久之，心地自然渾厚，舉動自然端正。你的家業，既可保得住，子弟們又都成了器，讀書上進的，便做個官，封贈父母，光大門戶，後世後輩，都榮耀耀的，你們父兄看見，難道不喜歡麼？就是子弟蠢笨，不能讀書上進，他受了指教，安分守己，不惹災招禍，帶累爹娘，鄉黨都誇他好。這豈不是家庭間的福氣麼。

13 就是女子，也不可不教。今日是我家女兒，後來是別人家媳婦。做女兒時，不曾教

they will both remember and comprehend without an effort. In course of time the inevitable result will be that their minds will be replete with liberal sentiments, and their deportment irreproachably correct. Inasmuch as your property being (in) safe (hands),¹ and the rising generation all men of worth—those who make progress in their studies will rise to office and become mandarins, bringing honour² on their parents, reflecting credit on the family, and rendering after generations illustrious. And can it be that the spectacle will give you seniors no pleasure?

Why even stupid youngsters—who make no progress with their studies, after receiving an education will remain content with their position, and will not draw down misfortune on themselves, or bring their parents into trouble. Nay, the whole community will speak well of them. And will not this be a source of joy to the entire family?

The Training of Girls.

13. Even girls, must not be left without an education. To-day they are your daughters, soon they will be somebody else's daughters-in-law. If they have not been properly educated³ as daughters, it

1. The children being well trained will not waste it.

2. Titles of honour are frequently conferred as rewards for merit or service.

Feng (封)=a reward bestowed upon a person's wife, parents or grandparents whilst still living; *tseng* (贈)=title given to his deceased progenitors. See Mayer's Chinese Government.

3. *Kiao teh tao* (教得到) cp. English, "up to the mark."

11 得到做媳婦時學已無及。所以也要自幼防閑。教他和順。教他貞靜。要孝公姑。要順丈夫。紡紗織布。做菜。煮飯之類。都要教他學習。切不可使他安逸慣了。切不可任他打罵奴婢熟了。若任他性子。驕傲懶惰。能言利嘴。以致後日心狠性悍。搬弄口舌。撒潑放賴。毀罵公姑。凌厲妯娌。欺侮丈夫。人笑他少調失教。豈不辱及父母嗎。 14 是人家。不問男女。教之皆不可不早。况今日之子弟。後來長大。有了兒子。有了兄弟。也要做父兄了。如把你們教他的事。去教

will be too late to learn when they become daughters-in-law. Hence you must guard them from their earliest years, and teach them to be agreeable, to be chaste, to do their duty by their fathers-in-law and mothers-in-law, and to obey their husbands. They must be taught to practise such things¹ as how to spin and weave, and cook. Do not allow them on any account to become accustomed to idle habits, nor let them be adepts at beating and scolding the servants. If they are allowed to do as they please, they will become proud and lazy, able to speak sharply; so that in days to come they will be viragos, tale-bearers, vixenish and obstreperous, defaming their fathers-in-law, and mothers-in-law, insulting their sisters-in-law, and imposing upon their husbands. Everybody will ridicule them as being unmannerly and ill-bred: will not this disgrace reach to the parents?

Benefits of training the Young.

14. Hence² all, whether male or female, must be taught betimes. Besides, the children of to-day will in after life be full-grown, have sons and younger brothers of their own, and become seniors themselves. If they teach their young folk the things you have taught them, they

1. *Lui* (類) may be regarded as forming the plural when it follows certain nouns, or, as here, a list of terms.

2. *Shi* (是)=*shi-i* (是 以) hence.

他的子弟便家家都有禮讓，人人盡是和美的。天下太平景象，不過是這樣罷了。你們看你們會教訓，就是村莊上娃子，也能榮祖耀宗。你們不會教訓，就是王侯的公子，也要辱家敗門。可見人從小兒教導，最是要緊的事。你們大家用心聽著。

every household will have proper manners, everybody without exception, will be on the best of terms. This is all that is required to bring about a peaceful state of things in all the Empire.

Observe! if you know how to teach, even village children may bring glory to their ancestors: whereas if you do not, then even the sons of noblemen will bring disgrace and ruin on the family. The logical conclusion is that to thus educate from childhood is a matter of the utmost moment. All give diligent heed!

第十二章 息誣告以全善良。

1 萬歲爺意思說，國家設下個衙門，原懲

治行惡的，儆戒沒良心的，叫他好改過自新，難道叫一般棍徒，倒去告善良人，害好人不成。凡

人果然受了極大的冤枉，情理上，實實忍耐不得，只得告在官府，求辨一個明白。所以有告，有訴。這個事，原是沒奈何做的。

2 但有一種刁頑的人，慣好告

CHAPTER XII.

“Prevent False Accusations, and so shield the Law-abiding.”

Object of establishing Law Courts.

1. The meaning of the Emperor : (he) says :—

The government established courts of law in the first instance, to punish evil doers, and to warn the unconscionable; that they might change their evil courses and reform; and not—surely—that, instead of this a set of rogues should accuse and injure worthy and law abiding people.

All who really have suffered some grave injustice, cannot in all reason be expected to put up with it; they have no alternative but to take the case before the official and beg him to give a clear decision. Hence it is inevitable that there should be pleas and counter pleas: this of course is done from necessity.

Professional Litigants.

2. But there is a set of unscrupulous characters, who through long experience are good at law suits: they are one mass of dark schemes and fiendish devices. Whenever they open their mouths

狀。一團陰謀鬼計。開口就說。無謊不成詞。暗裏算計人。假事編造做實事。小題便架做大題。與人有讐恨。設計去報復。自己犯了法。推卸給旁人。不是倒說是的理曲。混做直的常粧點些呼天喊地的話兒。顯他神出鬼沒的手段。自盡的命案。定說毆死。田地價值不遂。就說勢佔。錢債口角。動稱劫奪。審定的事要翻案。定說衙蠹朦蔽官府。寡婦告他的叔伯。定說是逼嫁節婦。有夫有子。有父偏用婦人孩

they say, "An accusation is not complete without a falsehood." They secretly plot against others, weave false matters into (the semblance of) actual facts, and make mountains out of molehills!¹ If they are at enmity with a person, they lay plans to be revenged. They break the law themselves and foist it on to others; black they make out to be white; a bad case they by foul means make into a good one; feign to appeal to heaven and earth to shew the supernatural efficacy of their skill.² A case of suicide they persist in declaring to be one of death by violence; if their valuation of land is not accepted, they forthwith say it was seized by force; a quarrel over some debt they state to be a case of robbery with violence.

Cases already decided, they wish to have re-tried, urging that the judge was bamboozled by extortionate underlings. If a widow accuse her brothers-in-law, they insist it is a case of compelling a chaste woman to marry (again).³ In a case (involving) husband, father, (wife) and child, they wilfully bring forward the names of the woman and child only.⁴ They have all sorts of piteous and

1. Lit., a small theme frame (into) a great theme.

2. Lit., gods-going-out-devils-coming-in skill.

3. Widows who do not remarry, or girls who after the death of their betrothed do not marry again, are said to *sheo-tsieh* (守節) "preserve chastity;" if they marry they are said to *shih-tsieh* (失節) "lose chastity." Pressure is sometimes brought to bear on a widow to induce her to marry, with a view to obtain possession of her property.

4. This is done in order to screen the real offenders; the punishment inflicted on women and children being much lighter than that inflicted on men.

子出名。種種危詞苦語，只愁官府不准，不怕後來審結。3更有一種游手無賴的人，把寫狀子當買賣，看打官司如頑耍。掉弄筆頭，指望受他籠絡。挑撥釁隙，只顧賺些銀錢。鄉里間些小的事，他挑撥人家告上一狀。商量原差，書辦大家賺哄人家的錢。審，也有他一分和，也有他一分。若是審結官事，僥倖贏了，原被都喫了虧。他却賺了錢，還要餘外索謝，倒還感激他，還說他有手段。若是輸了，他在旁

*grievous complaints;*¹ their sole anxiety is lest the judge should disallow the case; they have no fear as to the ultimate verdict.

Pettifogging Attorneys.

3. There is another class of loungers and lazy-bodies, who make a trade of drawing up indictments, and look on going to law as fine sport. They set to work with their pen, in the hope people will be caught in their net,² and excite to quarrel, simply with a view to making a little money out of it.

If some paltry matter arise among country folk, they incite them to bring an action at law. They arrange with the chief underlings and clerks to combine to swindle them of their money. Whether the case comes to a hearing, or is settled out of court, they get their commission. If the case is decided and luckily (their client) gains the day, both plaintiff and defendant suffer loss, while they on the other hand make money out of it. And not content with that, they still demand their fees, and expect their client to be grateful³ to them, saying they are smart hands.⁴ If (their client) lose the day, they stand by and see him beaten and suffer indignity, while they escape scot free.⁵

1. *Wei ts'i k'u ü* (危詞苦語) "dangerous phrases and bitter words." These are the complaints or charges written on the *ch'eng-ts'i* (呈子) or forms on which charges are made out. An action at law cannot proceed unless a statement of the case is first presented to the official; if he allow it (*chuen* 准), it may proceed; if otherwise, it may be postponed indefinitely.

2. *Long* (籠) a cage, *loh* (絡) a net; used of duping others: cp. Psalm x. 9.

3. Lit., demand thanks. The Chinese idea of "thanks" generally includes something more than verbal expression.

4. i.e., their skill brought the matter to a satisfactory conclusion.

5. Lit., but they have no matter (as light as) a hair.

X

邊立著，看你挨打受氣，他却一毫事也沒有。（4 這樣人，鄉村上，人都怕他，稱他爲訟師。若是官府窮究起代書，這愚民又顧惜他，偏偏不肯說出他來，只說是過往算命的、看相的、行醫的、做的狀子。他哄你到深水裏，敗了你家，費了你錢，打了你板子，你還顧著他。你說，這樣呆也不呆。）5 只因爲有這一種訟棍，因而衙門上下串通一氣，夥告夥証，無所不至，做官府的一時打板子，或套夾棍，好人熬不過刑罰，信口打板子，或套夾棍，好人熬不過刑罰，信口

Folly of screening such Men from Justice.

4. Everybody in the country dread men of this sort, and style them "Masters of Litigation." And yet, if the magistrate begins thoroughly to investigate as to the writer of the indictment, these imbecile people still shield them, and provokingly refuse to betray them, merely saying, "It is an indictment drawn up by some strolling fortune teller, or physiognomist, or travelling doctor." They hoax you into deep waters, ruin your family, waste your money, flog you,¹ and still you shield them! Say yourself, isn't this idiotic?

Harm done by their Intrigues.

5. It is just because of there being this class of pettifogging villains, and because *yamen* underlings from the highest to the lowest make common cause and act in concert with them, becoming their accomplices as prosecutors and witnesses, stopping short at nothing—that the mandarin not unfrequently becomes their dupe and gives a wrong decision against innocent persons, or flogs or tortures them; and they not being able to endure the punishment, give way to reckless self-incrimination².

1. They are said to do what they cause others to suffer.

2. Lit., the faithful mouth wildly confesses; i.e., the agony makes an innocent man confess to guilt in order to obtain relief. It is a common thing for magistrates to extort evidence by torture.

亂招。雖這樣冤屈事情，且莫說。
明不了冤，就使明了冤，却拖累
受害。害得把身子耽擱的事還
小，害得把家產蕩費的事狠大。
這善良被誣，實實可憐。你看害
善良的棍徒，豈不可惱嗎。 6
所以我

聖祖仁皇帝憐念你們，立意要除這弊
病。特於大清律上，定下誣告加
三等的罪名。大凡誣告人死罪，
不論絞、斬，已決者，就要反坐以

Now although in case of false accusation of this kind, it will not do to say the wrong cannot come to light; supposing it does come to light, still you suffer both vexation and loss. The latter may be trifling so far as it results in hindrance to your private affairs; but very serious when it amounts to reckless waste of the family estate. That law abiding people should be falsely accused is truly lamentable. Don't you think¹ these pettifogging villains who harm them, are most hateful?

Penal Enactments against False Accusers.

6. Hence our Sacred Ancestor the Benevolent Emperor remembering you in pity, decided to remove these malpractices; and in the Statute Book purposely fixed the penalty of false accusers to be threefold that (due to the crime) they charged others with.² Whoever falsely accuses another of a capital offence—if the sentence, whether it be strangling or decapitation, has been executed—must suffer death himself by the same punishment;³ if the execution has not yet taken place he must still be condemned to receive a hundred heavy blows, to be transported 1,000 miles, and in addition, do

1. *K'an* (看) often=“to think, regard.”

2. Lit., decided falsely-accuse-add-three-degrees-of sentence.

3. Lit., return and sit; i.e., the evil he intended to inflict on others comes upon himself: cp. “curses come home to roost.” See Psalm vii. 15, 16; Daniel vi. 24. *I* (以) follows many verbs signifying to accuse, punish, be guilty of, etc., to introduce the object of the verb; *fan-tso* to recompense, *i* with, denoting object of *fan-tso*, *sī* death; “to be punished by death.”

死。就是未決者，也要問杖一百流三千里，加徒役三年。律上講的分明。這些人偏大胆不怕。因他心裏愛著錢，貪了利，忘了害，又是個狡猾刻薄的情性，瞞著官司，黑影裏去害人。只說不干碍自家的。怎知道劈空謊狀遇著明白官員，勘破了實情，執起法來，你告人死罪，自己就得死罪，告人充軍問徒，自己就得充軍問徒。窮究出訟師來，少不得夾棍板子，是他的受用，充軍擺徒，是他的結果。就是這次逃過了，少不得終久到這條路上來。子孫妻女，都受折磨，替他還從前的惡債。是平白

bondservice for three years. The enactment states it with extreme clearness.

But these fellows are very bold and audacious. Because their heart is set on money, they covet profit and forget the evil (they inflict on others). Moreover, they are of a crafty, scurvy disposition. They hoodwink the officials, and covertly injure others, just saying, "It does not injure us, (who) knows how to expose the hollowness of a false indictment?" But when they come across a sagacious official, who will ferret out the actual facts of the case, and set the law in motion, they who have falsely accused others of capital offences will themselves suffer death; those who accused others of crimes punishable by military servitude or transportation, will themselves receive the same punishment. If (some) instigator of the suits is discovered on investigation, he is bound to receive torture by squeezing and flogging as his present emolument; and penal servitude and transportation will be his finale. Even if he escapes this time, he is certain to reach this stage in the long run. His wife, daughters and descendants, will all have a hard time of it (in order to) pay back his former evil debts. The crimes he accused others of without evidence, recoil upon his own head. Now where is (his) advantage?

要問人的罪，這罪反坐到自己身上來。便宜

却在那裏呢。

7 古人有個劉寬。嘗坐著牛車出門，路遇一人，說劉寬偷他的牛，竟牽著去了。劉寬並不分辯，竟將牛給他。過後認牛的，尋見了自己的牛，把劉寬的送還。劉寬反安慰他，總不與他爭論。又有郭翻割田禾，晒在田坎上，被田隣戶儘行擔去，他一毫不爭論。後來這個人知道是錯拿了，再三來賠罪。郭翻總不與他較量。這樣人何等長厚，你們都效法他纔好。

8 再想，

12 聖諭爲甚麼不說、禁誣告，却說、息誣告。大意說，用

Ancient Examples of Forbearance.

7. Among the Ancients there was a certain *Liukuan*. He was out riding in his ox cart, and met a man on the road who said he had stolen his ox; and in the end led off *Liukuan's* ox, *Liukuan* giving it him without any altercation. Afterward, the claimant of the ox found his own, and returned *Liukuan's*, who consoled him instead of contending with him in anywise.

Again; there was one *Kuehfan*. He had reaped his grain, and was drying it on the raised footpath that divided the fields, when it was all carried off by a neighbour whose fields adjoined his own. He did not wrangle over it in the least. Later on, this neighbour found out he had taken the wrong grain, and came repeatedly and apologised for his fault; but *Kuehfan* did not in any way run counter to him. Men of this sort are most excellent; it will be a good thing for you all to imitate them.

How to prevent Litigation.

8. Think again, why does the Sacred Edict not say, "Prohibit false accusations" instead of "Prevent false accusations?" The general meaning may be said to be, that it is better to educate you

刑罰禁著你們，不如教導你們，自己省悟便罷。世間告讒狀的狠多。官府平日不曾看見聽見，一時捉摸不定，從何處禁起。你們衆百姓同在一個鄉村，誰不認得誰？既然非親卽友，某某要誣告人，大家就把他起釁的根由，搜尋出來，一黨的光棍推究出來。或者他們告狀，是一時傲氣起來的，並無成心，便從容和他講論道理。若是有意害人的，便把利害的話，聳惕他一番，說那正經人，平日沒有分外的事，若把無影無形的話，陷害他，你莫說天道無知，一旦罪問反坐，害人倒害了自己。

to a right sense of things, so that you will desist yourselves, than to prohibit you by punishment. There are a vast number of people in the world who make up false charges, whom the mandarin ordinarily neither sees nor hears; (and as) he cannot lay hands at once on the right man, where then will he begin to interdict? You people who live together in country places are well known to each other.¹ Now, since you are all either friends or relatives, if certain among you are bent on falsely accusing others, all of you search out the cause that originated the rupture, and find out by investigation the set of villains (who are at the bottom of it). It may be they have gone to law in a sudden fit of temper, without any previous intention of doing so; then gently reason with them. If they are bent on injuring others, give them a severe talking to, and scare them a bit. Say, "Respectable people as a rule mind their own business. If you get others into a scrape by statements that have not the shadow of foundation,² don't say, 'Heaven knows nothing about it,' (as) some fine day the sin will come home to roost, and you will injure yourself instead of others. Why go out of the way for this?" The false accuser, though

1. Lit., who does not know who?

2. Lit., without shadow or form.

何苦如此。那告謊狀的，雖強辭奪理，見你們公道不容，也就害怕不敢去告了。心裏忖量，也過不去，就不忍告了。從此把屈害人的行徑，都改悔過來，譬如冰霧見日，澈底消釋一般。

9 兵不誣告兵，兵裏面的善良保全了。民不誣告民，民裏面的善良保全了。兵不誣告民，民不誣告兵，兵民兩處的善良都保全了。到不得出入衙門，原告，被告，都喫了虧的田地。化行日久，滿天下都沒有一個告狀的。豈不好嗎？你們兵民，都要遵依著這個話，纔是。

he quibbles¹ and prevaricates, seeing that you are impartial and will not abandon your point, will be afraid, and not dare to go to law. He will weigh (your arguments) in his mind, and not being able to get over (them), will not have the hardihood to bring forward the accusation. From henceforth he will repent of all those courses of conduct that grievously injured inoffensive people: (they) will consume and melt away like ice and fog do when the sun appears.

Concluding Remarks.

9. If the soldier and the civilian alike refrain from accusing their fellows and from accusing one another, the law abiding members of both classes will be shielded from all evil. Don't become a frequenter of the law courts; it is a line of things in which whether you are plaintiff or defendant you are sure to suffer loss.

If (these) reforms are long practised, not a single litigant will be found in the whole Empire. Won't this be splendid! All you soldiers and people obey and conform to these words, and all will be well.

1. Lit., forces words and robs reason; cp. *na shi k'iang pien* (那是强辯) "that is special pleading."

第十三條。誠匿逃以免株連。

1 萬歲爺意思說，普天下的百姓極多，如今撫育你們，普天下如同一家，萬民都是一體。不論在京裏的人，在外邊的人，或是旗下，或是百姓，總是一樣看待。但是國家起初定下制度，八旗的人在京裏的，要他護衛京城，在

CHAPTER XIII.

“Prohibit giving Shelter to Deserters, in order to prevent others from sharing their Fate.”

Duties of Bannermen.

1. The Emperor's meaning : (he) says :—

The people in the Empire are exceedingly numerous ; and at the present time we cherish you all. The whole Empire is like one family:¹ all the people are one body politic, and whether they be dwellers in the Metropolis, or in the Provinces, Bannermen² or common people (Chinese), are treated exactly alike.

But in the beginning³ the State instituted the arrangement, that those serving under the Eight Banners⁴ in the Metropolis, should protect it, while those in the Provinces formed garrisons⁵ in each

1. The family is the ideal form of Chinese government. The Emperor is the father, and yields a sort of patriarchal despotism ; while the officials are called “parental rulers” *fu-mu kuan* (父母官).

2. *K'i-hsia* (旗下) or *k'i-ren* (旗人) “Bannermen,” include Manchus, Mongols, and descendants of those Chinese who sided with the conquering invaders in early days : these are called *hau kün* (漢軍).

3. The Manchus obtained possession of the country in 1644, establishing themselves under the title of the Pure Dynasty *Ts'ing Ch'ao* (清朝).

4. The *Pah k'i* (八旗) are the divisions of the Manchu army. The Banners are distinguished by colours, and further divided into two classes, called the Three Superior Banners, and the Five Inferior Banners respectively. See Mayer's Chinese Government.

5. *Chu-fang* (駐防) are the Manchu garrisons outside Peking. Some are stationed in 25 cities in Chihli, guarding the approaches to the capital, others are in charge of the Imperial tombs, and others form garrisons at various important places in the provinces ; e.g., Nanking.

外邊的要他駐防各省。比不得等閒的人，就該守著他旗下的本分。纔是。 2 倘若不奉使令，悄悄走往他鄉，這就是逃人了。律例上禁的極狠。但凡逃人到處，兵民人等，不察訪出來，敢容留在家，都是要問罪的。這藏匿逃人的情由，不過兩件。一件是因他巧語花言，遮掩實情，你們都被他哄了，只當他是好人，留他住下。一件是圖他的銀錢，明明知道他是逃人，却說留他住幾日，也不妨。 3 却不知道旗下人，都是有主子的。主子、奴才、名分最大。逃人背了

province. (Bannermen) are widely different from the ordinary people, and should therefore attend to the duties (involved in) being under the flag.

Cautions against harbouring Deserters.

2. Should they not obey orders, but secretly make off to another district, they are deserters: this the law stringently interdicts. Wheresoever there come deserters, and soldiers and civilians do not ferret them out, but dare to receive and shelter them; all alike will be sentenced to punishment.

There are only two causes why people harbour deserters. The one is, you are deceived by their specious and flowery language, which conceals the real facts of the case, and give them a lodging, innocently taking them to be honest fellows. The other is, you covet their money, and knowing full well that they are deserters, still say, "What does it matter: let them stay a few days?"

Penalties attached to harbouring Deserters.

3. Now you fail to bear in mind that all Bannermen have chiefs. The difference in rank between chief and bondservant¹ is very considerable: deserters who turn their backs on their masters, are persons who wilfully violate such distinctions.

1. *Nu-ts'ai* (奴 才) was formerly used for those bought with money. Manchus alone use it when addressing the throne; Chinese statesmen styling themselves *ch'en* (臣).

主子就是干犯名義的人。窩藏的人家，不怕王法，倒去護那無義的人，這些逃人有了窩主，自然越發逃的多了。這如何寬恕得。所以順治五年定下法度，窩藏逃人，就問斬罪，還要抄家。左隣右舍，都發邊遠充軍，一家有事，連累十家。到了康熙十五年，又重新定法。凡窩藏逃人的，問他個杖罪、徒罪。這罪，兩隣十家長，問他個杖罪、徒罪。這都是我

聖祖仁皇帝憐念愚民，把重罪改作輕罪。又

Those who harbour runaways, instead of being afraid of the law, actually protect these unpatriotic fellows; and they having those who will harbour them, as a matter of course desert in larger numbers. How can this be forgiven? Hence in the 5th year of *Shuen-chi*,¹ it was enacted "That those who harbour deserters should be sentenced to decapitation, and that their property should be confiscated: that the neighbours on either side² should be transported to the frontier as military convicts, and that if one family were guilty, ten families should be charged with complicity." In the 15th year of *Kanghsi* a fresh enactment was made, viz., "All who harbour deserters shall be transported, and the heads of the neighbouring ten houses on each side,³ shall be beaten and transported."

All this means that our Sacred Ancestor, the Benevolent Emperor, thought with pity of the masses, and changed heavy punishments into

1. He was the first emperor of the present dynasty, ascending the throne in A.D. 1644: he reigned 18 years.

2. In China every man is supposed to be his brother's keeper. If a man goes wrong and gets into trouble, his neighbours are held responsible for not having set him a good example and made him a better man! Hence a man is usually particular about a new neighbour.

3. Nominally a small official or "elder" has charge of ten houses, and a higher official charge of a hundred. For the system of "Tithings" see chapter 15.

恩詔將從前逃人連累的一概赦免了。朝廷這樣寬恕無非是要你們忠厚本分，不可做

這些歹事。你們大家快活，共享太平的福。

4. 你們兵民都要着實小心謹慎。不要

交那游手無藉的人。不要做那行險不好的事。不可顧了私情犯了大法。不要貪了小利，忘了身家。你們果然守法，便家家安泰，人人無事，也沒有衙役去擾害你們，就是你們的雞兒、狗兒，也是安穩的。朝廷也不消用刑罰了。若是你們見法度寬大，仍

light ones; while from time to time he graciously conferred on one and all—deserters and accomplices alike—a free pardon.

It was doubtless to induce you to be faithful in the discharge of your duties, and not to commit these malpractices, that the Emperor was thus lenient. (May) you one and all be glad, and rejoice together in the happiness of peace.

Warning not to abuse the Imperial Clemency.

4. All you soldiers and people be extremely careful and watchful, not to associate with idle vagrants having no means of support. Eschew all evil and dangerous courses of conduct; do not commit great transgressions in order to gratify the object of your illicit affections: do not hanker after petty gains, and forget (the risk involved to) yourselves and families.

If you really do keep the law, every family will be prosperous and peaceful; everybody will be free from trouble; no underlings will come and annoy you—even your fowls and dogs will be unmolested; and the Government will not need to inflict any punishment.

But if you, seeing how indulgent the law is, still go on in your old ways, harbouring deserters for the sake of gain, and breaking the law; how can this be forgiven? Besides, deserters are naturally evil,

照舊圖利、隱藏逃人，這是你自己犯法，怎麼寬恕得呢。況且逃人本性不良，又無生理，大則做賊，小則賭博。一經發覺，都是犯罪的事。你們想，逃人既犯了罪，窩主如何躲得過。自然也是問罪的了。

5 古書上說，人若與歹人在一處，便有許多受害處。昔日晏平仲也說，人在世上，就是住房子，也要揀擇個好隣居，纔能够不受連累。可見逃人不良，是你百姓們的累。你們百姓做父親的，要教導兒子。做哥哥的，要教導兄弟。當隊長

and have no regular occupation ; the consequence is, the elder ones take to thieving, the younger ones to gambling. Both are offences against the law. Once found out, do you think that the deserters having transgressed, those who harbour them will be able to escape ? of course they also are punished.

Exhortation to keep clear of Law Breakers.

5. Ancient writings say, "If a person associate with evil doers, he suffers a good deal of harm in consequence." Again, in former days a certain *Yen Ping-chong* also said, "If a person wants to escape being involved in trouble in this world, then he must even in the matter of a dwelling place select good neighbours." It is manifest that the misdeeds of deserters involve the people. Fathers must teach their children ; elder brothers their young brothers ; heads of soldiery the soldiers under them ; village elders the people in the

頭目的要教導

手下兵丁。做鄉
約的，要教導各
街坊百姓，叫他
都依着

聖祖爺的教訓，遠避那

不好的人，便可
使地方上安靜，
風俗都敦厚了。
那裏還受連累
的禍呢。

different neighbourhoods; one and all to conform to the instructions of his Highness our Sacred Ancestor, and give evil people a wide berth. Thus undisturbed quietness will become universal, manners will all improve, and no one will suffer for complicity with evil.



第十四條。完錢糧，以省催科。

1 萬歲爺意思說、從古以來、就有田地。有田地、就有錢糧。這錢糧最是要緊。凡朝廷一切費用、都靠著這錢糧。原是朝廷應該取之百姓、百姓應該納之朝廷的。古往今來、那一朝不是這樣征收。況這錢糧、原不是朝廷自己享用、原是爲著你們百姓用的。就如把錢糧養著許多官員、也是叫他管理你們百姓。把這錢糧養著許多兵丁、也是叫他衛護你們百姓。及

CHAPTER XIV.

"Pay Taxes, and so avoid being pressed for Payment."

Object of levying Taxes.

1. The meaning of the Emperor : (he) says :—

There has been arable land from time immemorial, and taxation in consequence. Taxes are of extreme importance :—the State depends on them to meet all its expenses : in the nature of the case they should be collected by the State from the people, and rendered by the people to the State. In all history, which Dynasty has not thus levied them ? Besides, the fact is, these taxes are not for the private uses of the Government, but are used for you people. For example, they are used to sustain the numerous officials, that they may look after you ; and to support numerous troops, that they may protect you. With regard to¹ the purchase of grain, and storing it

1. *Kih* (及)=“and” in connecting the names of things and inferiors; but is often used to=“in reference to, concerning” etc., it is sometimes followed by *u* (於).

把這錢糧羅買穀子，存在倉裏，也只是怕遇了荒年，好救濟你們百姓。至於此外，還有修城、修河、修堤堰、修船隻、修倉庫，無數的用處，無非將你們百姓的錢糧，還爲你們百姓用去，做朝廷的何嘗是苦了百姓，自己受用呢。 2 自從我朝坐天下以來，上納錢糧，都有一定的數目。那些額外橫征的、借名私派的，盡行革除，並無一絲一毫，多取你們。又蠲免各處錢糧，每次不只幾千、百、萬。普天下那一個不沾恩。只是朝廷固然加意，你們百姓也要仰體，必須把朝廷事看得急，把自己的事看得緩。這纔是你們百姓的

in granaries, this also is simply for fear of years of famine, that you may be relieved. And not to stop with mentioning this, there are cities, canals, embankments, boats, and granaries to be built and kept in repair—uses without number; all beyond question simply applying your taxes to promote your interests: never has the State oppressed the people for its own gratification.

Reasonableness of the Amount levied.

2. From the establishment of Our Dynasty, there has been a fixed amount of taxes to be rendered. Those who exact over and above the fixed amount, and those who, acting in another's name, serve their own ends, shall one and all be got rid of: not a thread or a hair too much is to be collected from you.

In addition, the taxes remitted in various places, amount each time to not far short of several million taels: who in the Empire has not been a recipient of this favour? Now, since the State unquestionably takes special care of you, you must reciprocate: it is your bounden duty to look on the business of the State as far more pressing than your own. You should all, soldiers and people, be aware of this

職分。你們兵民都該曉得這個意思。切不可貪著
懶惰，荒了自己的本業。切不可愛那體面，花了無
益的銀錢。 3. 至於上錢糧的時候，切不可故意
延捱，一限兩限的推諉。想著朝廷有蠲免的恩典。
切不可自己不去納糧，轉託別人，順便帶去，落那
光棍們侵欺的圈套。只管依著限期完納，免得衙
役上門囉唣。若把官糧清楚了，剩下銀錢，買些東
西，孝敬你的父兄，置些資裝，婚嫁你的兒女。就是
自己早晚的喫用，逢時過節的使費，也都件件消
停了。總之，一個不欠錢糧，官也不來問你，衙役也
不來尋你，安安穩穩，和自己老婆兒女團聚，並無

consideration. Let none neglect their proper callings through inordinate love of ease, nor spend money to no profit through love of show.

Prompt Payment of Taxes necessary.

3. With regard to the (proper) times for paying taxes—do not delay on purpose, making excuses each time;¹ thinking the Government will graciously remit them (altogether). By all means go and pay your taxes yourself; don't commission somebody else to take them when he goes, or you will fall into the snares by which sharpers fleece people. Just pay up at the appointed time, lest underlings come and make no end of a fuss at your door. If the proper taxes are all paid up, the surplus will purchase some token of respect for your seniors, or marriage outfit for your children; as to ordinary and holiday expenses, (these) may be gone over at your leisure. To put it briefly:—if no one of you owes taxes, the officials will not come to enquire after you, nor the underlings to search for you. You will be able to dwell together with your wife and family in peace and safety, without the slightest annoyance. How delightful!

1. It is a common thing for tax payers to ask for an extension of time; such extension is called *ih hsien* (一限) "a limit."

一毫擾累。何等快樂。 4 你若不知道

錢糧是一件要緊的。國家的法度是難寬鬆的。或者仗著自己有個前程，或者在衙門裏當個差，便有心抗糧，又或者銀錢一時不方便，便不肯設法湊辦。只說寬得一時，是一時，挨得一卯，是一卯。又說是定不住年景收不收，萬一早完了糧，一旦報了災，免得一分二分，我不喫了虧嗎？也有幾石糧食，捨不得賤耀，要等行情貴了，纔耀的。 5 部不知道

Excuses for Delay.

4. You are perhaps unaware that taxation is an important matter, and that it is difficult to relax the laws of the Government (on the subject); or it may be you depend on your status, or that you serve as an underling in a law court, and consequently intend to resist payment of the land tax; or else it may not be convenient to pay at the time and you are unwilling to devise some means of raising funds. You merely say, "An extension of time is time gained, the delay of a term is a term to the good." And again, "The prospect of gathering in the harvest¹ is uncertain. Some fine morning, in all probability,² the official will notify (the Government) of a failure in the crops, and obtain remission of from ten to twenty per cent. on the taxes. If I (have already paid) shall I not (in such case) be a loser? Besides, I have a few loads of grain, which I am loth to part with at a low price, I will wait till the market rate is higher before I sell."

Inconveniences of Delay.

5. Now you are unaware that officials have a definite period for laying before the Throne a memorial of outlay.³ If you overstep the fixed time and do not pay up, the official, having regard to the

1. In many parts the harvest is spoken of as *nien ch'eng* (年成).

2. *Uan ih* (萬一) 10,000 to 1;—a moral certainty.

3. This is done yearly by the Provincial Authorities. A statement of receipts and expenditure is submitted annually by the Provincial Authorities; and according to the statements of the natives, it is generally made a means of gain.

完官府顧他考成，不得不嚴加追比。催糧的差役，受了官府的責打，不得不向你吵鬧，要了這個，又要那個。你們貼賠酒飯，白送差錢，若是零零星星，算計起來，比那該納的糧數還多哩。假使你延捱著，竟不問你要也罷了，究竟正項錢糧，依舊是躲不脫的。你們喜歡拖欠，是爲甚麼呢？你們想一想，有這銀錢給那衙門中填空，何如完了正項錢糧的好。與其做一個抗糧的頑戶，何如做一個守法度的良民好。憑你是個愚蠢人，都該省悟。爲甚麼要拖欠呢。

settlement between himself and his superiors,¹ cannot but make strict requisition and punish the underlings for neglect of duty.² The underlings who press for payment of taxes, being beaten by the official, cannot but come and row you, and want this, that, and the other. If you reckon up the odds and ends of expenses, such as food, wine, and gratuities to the underlings, it is much more than the amount of tax you should have paid. If you delayed and after all they did not demand it, well and good; but in the end, as before, there is still no escaping the legitimate items of taxation. Why are you so fond of deferring payment? Give it a little consideration. How can it be as good to have to give this money to the underlings to defray their outlay, as to pay up the legitimate items of taxation (in the first instance)? It is far better to be a law-abiding, good citizen, than to be a perverse fellow who resists the payment of taxes. No matter if you are stupid, you should all awake to a sense of duty. Why do you want to defer payment?

1. The *k'ao-ch'eng* (考成) is the sum due according to the harvest. The local official notifies his superior what sort of harvest has been reaped in his district; in rice producing districts this is done after the first crop of rice *tsao tao* (早稻) is reaped. The amount of money or grain due according to the report is the *k'ao-ch'eng*. It is also applied to the period within which a subordinate has to give in his report to his superior; and to the report itself.

2. Taxes are collected in the Spring and Autumn. The collectors are held responsible for the amounts due, and beaten if they are not forthcoming.

6. 况且上下是相聯一體的。上邊愛恤百姓，

下邊也該體諒朝廷。你只想朝廷上、日夜憂勞的，都是爲你百姓的事。水淹了呢，就去築堤。天旱了呢，就去求雨。有了蝗蟲呢，就去撲滅。若這幾件不成災，你們大家受福。若是成了災，又要蠲免錢糧，又要賑濟戶口。像這等的爲百姓，你們還要拖欠錢糧，誤了國家的事。你們自己問心，如何過得去呢？譬如做兒子的，在父母跟前。父母受了千辛萬苦，掙下家業，你們大夥分了，就該服勞奉養。教父母受用幾日，方盡兒子的職分。若是父母疼愛

Ingratitude of Delay.

6. Besides, the upper and lower classes form one body. The governing classes are in sympathy with the people; the governed should also have regard to the difficulties of the Government. Just think, all the constant anxiety of the Government is on your account. Are there floods? the Government must set to work and build dykes. Is there drought? (the officials)¹ must go (to the temples) and pray for rain. Are there locusts? they must stamp them out. If these things do not become (public) calamities, all of you reap the benefit; if they do, you both want a remission of taxes, and a general distribution² of relief. That the Government should thus act for you, and you still be behindhand with your taxes and hinder the affairs of the State! Examine yourselves—how can you do it in all conscience?

Take for instance a son living with his parents. The parents with infinite pains scraze a little property together, in which you (the sons) all share. Now if you are to fulfil the obligations of sons, you ought so to submit to toil, and minister to their support, that they may for a short season have their wants (fully) gratified. If the parents fondly love their sons, with a tenderness deep as the sea, and

1. In the event of drought, the officials are expected to go to the temples and pray for rain; the common notion being, that the prayers of those in authority have more weight with the gods than those of the people. In times of great drought or flood, the officials dare not but go and pray in the temples.

2. Lit., want relief (by) houses and mouths.

兒子恩深似海，那做兒子的只顧自己私積銀錢，憑父母有喫的，沒喫的，有用的，沒用的，都不管，這便是禽獸了，那裏還算得個人呢。

7 你們兵民，總該上頭想著國家的用度浩繁，下頭顧著自己的身家緊要，早早完了錢糧。外邊有個急公好義的名聲，家裏得安閒自在的受用。官不煩，吏不擾，何等快活。你們早晚想一想，大家都仰體

萬歲爺的盛心，纔是哩。

the sons only attend to hoarding up for their private use, utterly indifferent as to whether any of the needs of the parents are supplied or not—they are just beasts, not men in any sense.

Advantages of Prompt Payment.

7. You people and soldiers should on the one hand consider the manifold expenses of the State, and on the other hand regard the importance of your personal interests, and pay taxes in good time. In public you will have the reputation of being zealous for the common good, and at home, the comfort of peace and quietness. The officials will not trouble you, nor their subordinates annoy you. How delicious! Let your mind dwell on it at all times: it will be well for all of you to reciprocate the kindness of the Emperor.

第十五條。聯保甲，以弭盜賊。

1 萬歲爺意思說從古以來，要你們百姓

安靜，全要除那盜賊。有了盜賊，

便須查拿，沒有盜賊，也須防守，

總在預先準備。所以拿住賊的

有賞，放了賊的有罰。隱瞞賊盜

不報的，有處分。拿賊盜違限的，

有參罰。
2 若說除賊好方法，

總妙不過保甲了。怎麼叫做保

甲。十甲算做一保，一保立一個

CHAPTER XV.

“Unite the Tithings in order to suppress Crime.”

Removal of Criminals essential to Peace and Quiet.

1. The meaning of the Emperor : (he) says :—

From time immemorial the entire removal of criminals has been essential, that the people may be in peace and quietness. Should there be robbers and thieves they must forthwith be apprehended ; if there are none, preventive measures must be taken, they must be guarded against beforehand. Hence he who apprehends a thief is rewarded, he who lets one go is punished ; the official who does not notify there are criminals (in his district) is visited for delinquency ; if he exceed the time set for their apprehension he is degraded.¹

The Tithing System is the Best Means to this End.

2. If it be asked, what is a good plan for doing away with thieves ? beyond question there is nothing more admirable than the Tithing System.² What is the Tithing System ? Ten Wards are reckoned to make one Tithing ; a Tithing appoints a Headman,³ and

1. *Ch'u-fen* (處分) is the punishment of officials for errors in administration : *ts'an-fah* (叅罰) would not necessarily mean removal from office in such a case as that referred to above, but would probably mean the loss of so many marks, *kih* (級) granted to Chinese officials for good conduct, and allowed to count as a set off in case of subsequent faults.

2. All Chinese cities are divided into wards *kiah* (甲) or *tuan* (段). Over them all is an officer who presides over the *pao-kiah küh* (保甲局) or Tithing Office.

3. Also called *ti-pao* (地保) in many places.

保正設立下個簿子，叫你們彼此巡查，互相警戒。一家失事，九家連坐。這個就是守望相助的制度。3只恐這個法子，行來已久，未免虛應故事。官府們，不過只查查烟戶冊子。百姓們，不過掛個門牌。至於聯屬鄉里，稽查賊盜的法子，總不見實心奉行，以致勾引奸人，窩藏賊犯諸事都有了。即如而今，你們百姓，鄰舍街坊裏頭，明知某人是賊，却不肯報官。這是甚麼緣故呢？大概有四件事。*a*一件，是地方官，原不實心爲民，只顧自己的功名，最怕賊盜連累。

draws up a register for mutual espionage and warning.¹ If one family loses anything, (the remaining) nine are all implicated. This is the regulation for (ensuring) mutual help and protection.

Reasons for Failure of the Tithing System.

3. But it is to be feared that this system through lapse of time inevitably becomes a mere matter of form. The officials just look through the household registers, and the people merely hang up their door tablets; and as to the plan of uniting the countryside to search out criminals—we certainly have not seen it carried out with an honest purpose: the result is, that such things as holding illicit intercourse with villains, and harbouring bad characters are practised wholesale. For example, at the present time you know perfectly well that a certain person among your neighbours is a thief, but you are unwilling to give information to the authorities. What is the reason of this? Speaking generally it lies in (one of) four things.

(a) Dishonesty of Local Officials.

The first is—that the local officials in the ordinary course of things do not honestly act in the interests of the people; but only attend to their own reputation. The thing they most dread is that

1. The operation of this system has largely helped to suppress crime. It also renders the settlement of foreigners in Chinese cities very difficult, each one being held accountable for the action of his neighbours. Every householder is furnished with an official paper called a *men-pai* (門牌) on which is written the number of persons in the house, with sundry particulars as to sex etc. This is suspended or posted at the front door.

他的考成。若有失主報個大盜、竊盜，却不去拿賊，先把失主究問個不了。縱然拿住了賊，起了贓，却把失主苦累的死了。所以失事的人家，竟不敢報。倒像啞子喫苦瓜，苦在心裏。你想，失了事的，尙且不敢報，這賊是樂得做了。倒像官府護庇著他。他就住在左鄰右舍，一時那裏得犯。不過我們各自提防他，不被他偷就是了。若要報他到官，官府不上緊究處，倒同他結下冤仇。所以官府取結，也就矇混具了結去，只說本甲並無賊盜，就完結一場事了。^b 一件，

(a statement concerning) criminals will bring them into trouble through the official report.¹ If the owner of lost property gives information concerning a daring robber, or a petty thief, the official, instead of apprehending the rogue, first examines the owner of the lost property till he is thoroughly confused; and although he apprehends the thief and recovers the booty, at the same time he worries the owner to death. Therefore those who have lost property do not dare to give information, but are grieved in spirit, like a dumb man eating a bitter melon.

Think of it: if the owners of lost property do not dare to give information, the thieves are delighted to pursue their calling; it is in fact as though the officials protected them. They accordingly dwell among the neighbours on every side, and steal whenever they get the chance. (The neighbours say,) "All we can do is to be each on our guard against them, so as not to be robbed. If we let the officials know, they will not bring them to trial promptly and punish them; but we on the other hand shall contract their ill-will; with the result that the officials take a guarantee, and are content with preparing and forwarding a misleading document, which merely states that our² tithing is absolutely free from criminals—and so the matter will drop."

1. The official is held responsible for the conduct of the people under him. A succession of offences in one district will cause his removal from office.

2. *Pen* (本) is used in official despatches and proclamations in lieu of the writer's name. It is frequently followed by his titles. See Mayers' Chinese Government, Second Edition.

是捕役受賄賣放。從來賊盜沒一個不通衙役捕快的。但凡人家被了盜，報到官，差他去拿，他先問失主索盤纏，然後去訪賊。及拿住賊，賊若把他賄賣轉了，他就縱放在一邊。先來稟官，懇求寬限些日期，以探官府之緊慢。慢了呢，他不妨再三求展限，只說拿不住就罷了。若催得緊呢，他不是以小賊搪塞，便捕風捉影，將平人私自拷打，叫承認是賊。平人受打不過，只得依

(b) *Venality of Constables.*

The second reason is, that the constables receive bribes and let the culprit off for a monetary consideration.¹ There has never at any time been a thief who was not in league with underlings and constables.

Whenever a person is robbed and notifies the official, he sends a constable to apprehend the thief. The constable's first step is to extort travelling expenses from the owner of the lost property, after doing that he goes to enquire about the thief. If the thief, when caught, gives the constable a bribe to shift the crime to some one else, he will liberate him and let him get out of the way. In the next place he comes to the official and implores him to extend the limit of time allowed a few days,² in order to test whether the mandarin regards the case as a pressing one or not. Does he regard it as of no moment? the constable does not put himself about to ask repeatedly for an extension of time, but merely says he cannot find the thief, and so the matter ends. Does the mandarin press him hard? if he does not make a petty thief do duty for the real one, he forthwith trumps up an imaginary case,³ and on his own account (*i.e.* without official warrant) extorts a confession⁴ from some unoffending person that *he* is the thief! This person is beaten beyond endurance, and has nothing for it but to come forward as the constable bids him.

1. Lit., receive bribes sell release.

2. Officials give their underlings a certain time to apprehend a thief: if they exceed that time they are beaten.

3. Lit., catches wind and grasps shadows.

4. *Kao-ta* (拷打) examination by torture. It is a common thing to torture real or supposed criminals in order to make them confess to some crime.

他的話來。一到法堂的確百口難辨。

及至拷問同夥同伴的時候，皆是亂招胡攀些無辜的人。他去捉這個，拿那個，又索求個不了休。究竟真賊，倒無拘無束，只把平人拿得雞飛狗跳。像這樣的首告，不惟不得起贓，而且分外費財，與保甲結下冤仇。所以失主家被盜，瞞藏了又瞞藏，誰敢出來舉首呢。^c 一件是地方上有無恥的鄉紳、秀才，與那光棍人等，以盜賊爲衣飯，坐地分贓，有意庇護他。所以小

Once in Court, with all he says, it is difficult to discern the facts of the case,¹ and when he is examined by torture as to his accomplices, he is all confused and wildly implicates² a number of innocent people. The constable goes off, seizes this one and that one, and extorts money from them to any extent.

Finally all that is done is to apprehend unoffending persons and scare them out of their wits,³ while the real culprit roams at large.

To give information in a case like the above, not only does not get back the plunder, but means incurring exorbitant expense, and contracting the ill-will of all the Tithing.⁴ Hence those who are robbed and lose property, conceal the fact again and again: who would dare to be the first to come forward?

(c) *Connivance of Local Gentry.*

Another reason is, that there are local gentry and scholars, who, lost to all sense of shame, share the booty⁵ with the sharpers and other villains, looking on robbers and thieves as a means of livelihood,⁶ and protecting them of set purpose. Hence the common people do not dare to denounce them.

1. Lit., a hundred mouths difficult to distinguish; i.e., he answers at random; his answers giving no coherent statement of the case.

2. Lit., wildly confesses, and stupidly drags in; *p'an* (擎) to grasp, drag in.

3. Lit., fowls flying and dogs jumping; cp. "all in a flutter."

4. Because they have been annoyed by the constables.

5. Lit., sit on the ground and divide the spoil; i.e., they share in the booty without going abroad for it.

6. Lit., regard robbers and thieves as food and clothing.

民不敢出首。d 一件是百姓偷安慣了。本甲縱然有賊，倒說兔兒不喫窩邊草。只不害我們就罷了。何苦出頭去報他。或者反去相與他，買他些便宜的賊贓，或圖他些美酒、肥肉。誰肯把賊報出來呢。有這些緣故，所以保甲都無實際。鄰舍家失了事，全不理論，竟像陌路人一般。若是有錢的人家，被了盜，反說長道短。說他平日一個錢也捨不得，怎麼今日也叫人偷去。許多東西。這是天報應他。e 還有

(d) *Indifference of the People themselves.*

Another reason is, that the people have become accustomed to take matters easy. Although in their own Tithing there are thieves, they say, "We need not concern ourselves about our neighbours; if they do not hurt us it doesn't matter, why should we put ourselves forward to report them?" Or it may be they associate with them, and buy some of their stolen goods cheap; or they have an eye to sharing some of their dainties.² Who is willing to give information about thieves?

Hence, owing to these reasons, all the Tithings fail in their real object.³ If neighbours lose anything, it is entirely disregarded; they are treated just like strangers. If a wealthy man is robbed they rather find fault with him saying, "Usually he is too stingy to give away a cash, how is it that he is now robbed by others of so many thiefs? this is the judgment of Heaven on him."

(e) *Extortionate Demands for Official Services.*

Another most intolerable matter is, that constables and petty officials in the Criminal Departments⁴ of the different Districts,

1. Lit., rabbits do not eat the grass (that grows) by the side of their burrow.

2. Lit., excellent wine and fat meat.

3. *Shih-tsi* (實際) "true state or condition."

4. Each *yamen* has six *fang* (六房) or offices, which are supposed to bear a resemblance to the Six Boards *Luh Pu* (六部) forming the Central Government at Peking. These Boards are named as follows:—1. *Li Pu* (吏部) Board of Civil Office; 2. *Hu Pu* (戶部) Board of Revenue; 3. *Li Pu* (禮部) Board of Ceremonies; 4. *Ping Pu* (兵部) Board of War; 5. *Hsing Pu* (刑部) Board of Punishments; 6. *Kong Pu* (工部) Board of Works.

最不堪的是州縣刑房、捕役與那捕官，假公濟私，借盤查的虛名，滋無厭的苛求，動不動就斂錢。造冊子要錢，給十甲牌要錢，竟至非錢不行。這不是防護百姓，倒是騷擾百姓了。如此行去，所以只有保甲的虛名，並無保甲的實事。

4. 但受保甲的波累，並不見保甲的好處。賊盜一日多似一日，地方上不得甯靜了。郤不知保甲一法，原是掃除賊盜的最好法子。必須行得實在，方好。以後城市鄉村，嚴行保甲。每處各自分保，每保各統一甲。城市上，按著各坊

turn the public interests to their own account;¹ and under the guise of “legal enquiry” make the most insatiable demands.² They want money at every turn. They want money for compiling census returns, for issuing door tablets; till it comes to such a pass, that nothing can be done without it. This is not to protect the people but to annoy them. The result of acting thus, is that there is only the empty title of the “Tithing System” without a vestige of the real thing.

How the System should be carried out.

4. Only suffering the annoyance of the System, of course you fail to perceive its advantages. If the criminal class become more numerous every day, the locality cannot be in peace. At the same time you fail to see that in its primary intent, the Tithing System is a most remarkably good one for getting rid of criminals; but it must be honestly carried out to get the benefit of it. Hereafter both in cities³ and country places let the System be rigorously put into practice. Let each district be divided into Tithings governing a Ward. Let the cities be divided according to their different subdivisions; the country places according to villages. Let householders

1. Lit., pretend public, aid private; i.e. serve self under pretence of serving the public.

2. Lit., borrow legal-enquiry-hollow name, fertilize not-satisfied vexations demand. *Tsī* (滋) “to nourish” is used in combinations indicating illegal action; *k'ō k'iū* (苛求) “to frame excuses” = to make harsh demands.

3. *Ch'eng-shi* (城市) “city market,” the frequented parts of a city.

上分鄉村裏，按著莊子兒派。挨家挨戶，彼此防閑。但凡十里裏邊，大家人家，他使用的人，並佃戶們，就有幾百口。這裏頭的好歹，大戶自然承當。至於小村莊上，人家零星。其間有產業，沒產業，那個好，那個歹，里長保正，平日再沒有看不出的。他們出來進去，再沒有訪察不出來的。^a 也不但見他做了賊，方纔報官。但凡做賊，必定有個窩家。別處的賊，窩在此處，偷這邊人家東西，此處的賊，又去窩在彼處，偷那邊人家東西，替換著做窩家。總之，遠處的賊，再

that are next to each other, combine for mutual preservation. Wherever, within a radius of three miles, there are well-to-do families and farmers, they are naturally held responsible for the good and bad among their servants, even if they number several hundred. As to small villages, where the people are scattered, the village elders usually know very well who among them is well off and who is not, who is well disposed and who is vicious; there are none whose coming and going they cannot ascertain on enquiry.

(a) *Receivers must be denounced.*

Further, there is no need to wait till a person is seen in the act of thieving before notifying the officials. Wherever there is a thief, there is sure to be a receiver. Thieves of another place skulk in some thieves' den here, and steal the property of the people of this district; those of this place also go and hide in some similar place there, and steal the property of the people of that district; changing about and acting as receivers. To sum up—there is no such thing as a thief belonging to a distant place coming several miles in order to commit theft, and having no one at all to act as receiver.¹ If they only lead away a cow, drive away a donkey, or

1. It may help the student to translate as follows; ¹*tsai* strengthens the negative ²*u-in* there is no (such) ³*tao-li* thing (as) ⁴*lai* coming ⁵*keh ki shih li* a distance of several *li* ⁶*tso tseh* to be a thief ⁷*ts'üen* entirely ⁸*muh ko o-kia* without a receiver. The peculiar force of *tih* (的) is well illustrated in this sentence, all the words from *tsai* to *tseh* being dependent on it: there-is-absolutely-no-entirely-without-a-reeiver-separated-few-tens-of-miles-come-to-thieve doctrine!

無有全沒個窩家，隔幾十里地，來作賊的道

理。但是牽得一隻牛，趕得一匹驢，挖得一個窟窿去的，少不得白日裏藏在窩家，到夜間纔下手。這些開賭博場的，並娼婦人家，正是他出沒的所在。^b 你們各甲中，不論紳衿兵民，一體都編入牌內。一甲之內，互相稽察。到晚來，就問某人在家，不在家，甚人家有甚麼人來往。若是黑夜裏，並沒些事，郤不在家中，定是去做賊了。若有面生的人，並沒一些事，郤在他家裏，定是來做賊的了。牌長就報甲長，甲長就報官府。就是那不務本分的，三個

commit a burglary,¹ they most probably hide in the receiver's house in the daytime² before setting to work at night. Gambling houses and brothels are their chief resorts.³

(b) *Mutual Espionage essential.*

All in the various Tithings without exception, whether gentry, soldiers, or civilians, must be enrolled on the register. In the Tithings, aid each other by diligent search. In the evening, ask who is at home and who is absent, which family has anyone coming and going. If at night a person, with no special business (abroad), is not in the house, he has gone to commit theft for a certainty; or if there is a stranger in the house at a loose end, he doubtless has come to commit theft. The one in charge of the registers, will notify the official in charge of the Tithing, who will forthwith notify the Mandarin.

In the case of those who do not mind their own business, but assemble in small groups⁴ drinking, gambling, cock-fighting and dog-fighting, meeting at night and dispersing at dawn, together

1. Lit., sets to work to make a hole; cp. Matthew vi. 20. The hollow walls of houses in central and southern China offer but little hindrance to anyone who wishes to make an opening.

2. See Job xxiv. 16. R. V.

3. Lit., appearing and disappearing places.

4. Lit., three in a squad five in a knot.

一攢、五個一堆，飲酒賭錢、鬪雞走狗，夜聚曉散，以及來歷不明、踪跡可疑的人，都立刻舉報出來，斷不可容留在甲內。一則免得失事，一則免得連累。^c 至於荒原中的廟宇，隔著人家，遠、熱鬧處的叢林，雜色人來的極多。這些所在，尤是藏奸聚盜的，你們更宜加緊防察。若是怕他夥伴衆多，或是他恃強壓制，你怕他的勢大，不妨密稟官長，官長自然處治他。^d 像你們汎地的兵丁，更有防守的責任，務必要與百姓同心合意的盤詰，不論黑夜、白日，上緊的巡邏。大凡一日之內，每到那

with those of questionable antecedents, and suspicious characters¹—all must be reported at once, and on no account be allowed to remain in the Tithing. In the first place, it saves robbery; and in the second place, it saves getting into trouble.

(c) *Temples and Monasteries notorious Hiding Places.*

As to temples in unfrequented places, far removed from any habitation, and much frequented monasteries, various kinds of people resort there in great numbers. These places are notoriously the hiding places and resorts of bad characters. It is quite the right thing that you diligently ferret them out. If you fear their accomplices are too many, or that they will use violence and be more than a match for you, or you are afraid they are too influential, there is no objection to your secretly informing the officials; they of course will deal with them.

(d) *Soldiers' Duties in the Matter.*

In the case of you soldiers who are on guard,² you have an extra responsibility to keep watch and ward: you must be of one mind with the people in making strict enquiry. Promptly go your rounds, whether by night or by day. As a rule, every day after setting the watch,³ forthwith prohibit travelling by night. Should

1. Lit., footprints may be doubted people.

2. A *hsien* (汛) is a military post in charge of a sergeant *pa tsong* (把總).

3. Generally at dusk: the hour varying with the season of the year.

起更以後便禁止夜行。有犯夜的、拘留到天明放行。他若恃强、就稟官懲治。有護他的、便是賊黨。一並送官。一聞有賊、便打起鑼來、處處救應邀截。切不可借巡查名色、倒去騷擾百姓。切不可懷著仇恨、倒去陷害平民。切不可得了做賊的銀錢、就私下賣放了。切不可因舊時識認、就私下饒過了。^e 總要大家同心努力、輪流分派、時時稽察、自然盜賊無處安身。你們當兵丁、做百姓的、都安安靜靜。豈不快活麼。古來拿賊的方法。一個村堡、就蓋一座樓、樓上安一面鼓。若一家有了事、把那

there be a night prowler, detain him till daybreak and then let him go. If he use violence, request the official to deal with him; if any take his part, they belong to a gang of thieves,—take them all to the official.

As soon as you hear there are thieves about, set to work and beat the gong, that each place may respond and intercept them.

Do not annoy the people under colour of making search, nor get innocent people into a scrape, (because) you have a spite against them. Do not receive money from thieves, and for a bribe let them off on the sly, nor overlook (their offence) for old acquaintance sake.

(e) *Need of United Effort.*

All must put forth united effort. If all are appointed to their respective posts in regular course, and constant search is made, of course criminals will have no place to settle down in. If all soldiers and people are in peace and quietness, will it not be delightful?

An ancient plan for apprehending thieves was to erect a tower in a village and place a drum in it. If any one family had anything the matter,¹ the drum was beaten, the people heard it, and at once

1. *In-si* (有事)=in difficulties, to meet with anything unusual in the way of accident or misfortune.

鼓擂起來，人家都聽得，便將緊要的出路堵住。那賊往那裏跑呢？這就是那行兵的法子，也便藏在這保甲裏面了。

X 5 若是大江、大海，盜賊容易出沒，保甲有所難行。但把船隻編定字號，或十隻作一聯，或幾十隻作一幫，船雖各自走，人卻都是相識認，就有賊船攬入，一見就查出來，如何藏得住呢？這也就是保甲的意思了。）6 總之，這些法子，都要實心奉行，預先做下，準備方好。若是不準備，被了賊損失東西，一家有事，十家

stopped the most important points of exit. Where could the thief run to then? This is a military device, but it (also) lies hidden away in the Tithing System.

Application of the System to Waterways.

5. If thieves are allowed easy exit and entry on the principal rivers and seas, there will be difficulties in the way of carrying out the Tithing System. But if vessels are registered under an indicator,¹ and a number, either ten making a flotilla, or any number between that and a hundred making a fleet, though each ship stands its own course, still the men will all know one another's vessels: even should a pirate vessel get among them it is found out at a glance: how can it be hidden? This also is included in the design of the Tithing System.

Importance of putting it into Practice.

6. In conclusion: these methods must be loyally carried out. It is best to set to work and prepare them thoroughly beforehand. Otherwise, when you are robbed and your goods injured or lost, ten families will be involved . . . “ties of one; and (such want of

1. The characters forming the Thousand Character Essay *Tsien Tsü Uen* (千字文) are those most commonly employed for this purpose. The vessels are classed under the different characters, *tsü* (字) by means of a *hao* (號) or number; e.g. *t'ien tsü ti-th hao* (天字第一號) “number one under the class *t'ien*.”

都要連累。

不但辜負

了

萬歲爺弭盜安民

的一片盛

心也並不

是你們保

全身家的

良策。你們

切須記著。

care), besides being an ill requital for the kindness of the Emperor in repressing criminals and quieting the people, is far from being the best plan for preserving your persons and property intact. Remember without fail!

第十六條。解讐忿以重身命。

1 萬歲爺意思說，人生在世，都有個身命。性命是上天所與的，身體是爹娘遺下的，各人保守身命，最是人生一件大事。百姓們有身，所以務本種田，上以事奉父母，下以養活妻子。兵丁們有身，所以學習武藝，操演技勇，下以衛護百姓，上以報答朝廷。這個身子，原是有用的身，爲有用之身，就當自己愛惜。所以古人

CHAPTER XVI.

“Make up Quarrels, and so respect the Person and Life.”

Importance of caring for the Person and Life.

1. The meaning of the Emperor: (he) says:—

Every human being is endowed with a body and a life. Life is the gift of high heaven; the body is handed down by the parents: that everyone should care for both, is one of the first duties of mankind.

The people possess bodies, and therefore devote themselves to the all important business of farming; thereby supporting both their parents and wives: soldiers are endowed with bodies, and therefore study military science and drill; by this means protecting the people, and requiting the State.

The usefulness of the body is agreed on all hands; and because it is so useful, we are bound to take care of it. Hence the ancients in walking, or speaking, dared not for one moment¹ forget their

1. Lit., one movement of the foot, one going forth of words.

一舉足而不敢忘父母，恐怕傾跌，傷了父母的

遺體。一出言而不敢忘父母，恐怕我罵人一句，

人還我一句，辱沒了父母。如此把身子看得十

分重大，纔是。

2 怎麼還去與人爲冤結仇呢。

只因人的性子多有執拗，不能變化，只憑著一

段血氣，任性做去，攔擋不住。偶然一時的忿怒，

便與人鬭氣，被人打死，或自己打死他人，去償

人命。郤不想，鬭毆詈罵，不過爲一時之氣。財帛

產業，不過是身外之物，有甚麼要緊，都可以解

釋的。偏你們逞強要做好漢子，開口就說，這些

氣忍受不得。又說，就打死他，不過償他的命罷

parents; lest they should fall and injure the body bequeathed by them; or lest by cursing others, and being cursed by them in return, they should bring their parents into reproach. To thus regard the body as supremely important is the correct thing.

Evils of yielding to Anger.

2. How is it you continue to be at enmity with others? For the simple reason that most people's disposition is obstinate and cannot alter. They only act under the impulse of animal passion, are headstrong and cannot be restrained. Suddenly in a fit of anger they quarrel with others, and either kill them, or are killed by them, and forfeit their lives in consequence. But they fail to bear in mind that fighting and cursing are only the outcome of a fit of passion; and that matters merely relating to property do not affect the person, are of no special importance, and may all be explained.

But unfortunately you are overbearing and wish to pose as men of mettle. Whenever you open your mouth you say, "These insults are unendurable;" and, "What if I do kill him, I shall but forfeit my life for his; that's very simple."

了。有甚麼難處。 3 那不知尋常的毆罵，一到衙門，差人的氣，一定要受。如人犯不齊，十日半月，必須伺候。憑你有天塌的大事，也不得回去。就到審問之時，你說你有理，你那對頭，也有一段話說。一時官府把你問倒，自己也覺得羞愧。況你如告下謊狀，官府執法，還要問你個反坐，就是一時得勝，你那對頭不肯服氣，決向別衙門去告，彼此相激，無了無休，冤仇越發深了。工夫越發耽擱了，銀錢越發費多了，凌辱越發難受了。再若弄出人命，到那問罪償命的時節，夾打挨不過，苦苦討饒，聲聲悲切。旁邊看的人說，

Law Troubles involved in a case of Assault and Battery.

3. But you overlook the fact, that in an ordinary case of assault and abuse, as soon as you get to the *yamén*, you must endure the insults of the underlings. If all the persons criminated¹ are not at hand, you must wait ten days or half a month. Let your affairs be of the utmost moment,² you cannot return. And even when the trial comes on, and you say you are in the right, your opponent has also something to say. The mandarin soon upsets your case³ and makes you feel ashamed of yourself. Besides, if you prefer a false accusation, the mandarin upholds the law and condemns you to the punishment that would have been due to your adversary. Even if for the time you gain the day, that opponent of yours is unwilling to submit to it, and will doubtless carry the case to another court. You go on for ever each vexing the other. Enmity becomes still deeper, more and more time is wasted and money squandered, reproach and contempt are increasingly harder to endure. Further, if life is taken, when you come to be sentenced to death and are tortured and beaten beyond endurance, you will bitterly cry for

1. *Ren-fan* (人犯) persons waiting trial.

2. Lit., heaven-falling-important matter.

3. Lit., interrogates you upside down.

當日的英雄那裏去了。這都是爲一時的氣忿，成了莫解的冤仇。豈不因小事而害大事麼。 4 况且殺人者死，是一定的罪名，縱是國家的恩典寬大，也不能够把殺人的不償命。你們想罷，天地以好生爲心，生下你這個身子，朝廷的房產，地土，養活這個性命。偏你們不顧性命，輕生犯罪。或因平日的仇隙，圖著報冤。或因一時的忿怒，起了惡念。强很的人，憑著膂力剛強，一拳一脚，將人打死，就逃走他方。軟弱的人，受了委曲，忍不住這口氣，捨了自己性命，希圖人家抵命。一時拙見起

pardon, in piteous tones. Onlookers will say, "Where is he gone to, who was formerly cock of the walk?" All this is because a moment's indulgence in passion has developed into irreconcilable enmity. Is it not to get into great trouble on account of a mere trifle?

Undervaluing Life leads to Murders and Suicides.

4. Moreover, that a murderer should die is an irrevocable sentence. Though the clemency of the State is great, it cannot suffer the murderer to live.

Consider—nature loves to conserve life,¹ and has endowed you with a body; the Emperor's houses and land keep you alive.² But alas, you hold life cheap, and break the law recklessly. It may be you are determined to revenge some ordinary breach of the peace, or your malice has been aroused through some outburst of passion. The violent, trusting to their superior strength, kill others with a few kicks and blows,³ and forthwith escape to another part: the weak who are aggrieved, unable to endure this slight provocation, throw away their own lives, reckoning that others will have to

1. *Hao-seng* (好生) “to love production” is applied to heaven and earth, or nature; the common saying puts it, *t'ien in hao seng chi ieh, ren wei nan uh chi ling* (天有好生之德 人爲萬物之靈) “heaven has the virtue of loving production; man is the spiritual intelligence of creation.”

2. The Emperor is supposed to possess all the Empire for the good of the people.

3. Lit., a kick (or) a blow.

來、或跳河落井、或懸梁自縊、是因忿成仇。仇恨越深、忿怒越大、身家性命、都保不住了。 5 若追原所以致此的緣故、也說不盡。但兵民所容易犯的、多出於縱酒。那縱酒的人、心上糊塗、語言錯亂。明明的好主好客、在一塊兒說說笑笑、到得醉後、三言兩句、便翻棹打碗、拿刀動杖、爭鬪起來。明明的些小事情、大家已丟過了的、到得醉後、乘著酒興、提起無數的舊話、就像不共戴天的仇恨一般。因而角口打架、弄出禍來。常見刑部

forfeit theirs in turn.¹ On the spur of the moment they take a foolish view of things, and either jump into a river, or drop into a well, or commit suicide by hanging from a beam. This is the result of anger developing into enmity: the enmity deepens and passion grows, until they endanger both your own life and the lives of your family.

Wine Drinking a Fruitful Source of Crime.

5. If we trace to their source, the causes by which this state of things is brought about,² they are more than can be mentioned. But of the things in which soldiers and civilians easily transgress, the greater part proceed from indulgence in wine. Those who indulge in wine are muddled in mind, incoherent in speech. After they are drunk, in consequence of a few words—spoken when they were laughing and talking all together, hail fellow well met, and no mistake—they upset the tables, break the crockery, and set to work quarrelling with knife and cudgel. After they are drunk, they take occasion of being elated by wine to bring up some manifestly trifling matters which had already been dropped out of mind by everyone; and the result is they are as (irreconcilable as) though they could not dwell under the same heaven. Wrangling, fighting and misery is the consequence. It is continually noticed, that fifty or sixty per

1. According to Chinese law, the one who causes another to commit suicide is held accountable for his murder.

2. *Chui*, follow up *üen*, fountain, source, *so-i* the therefore, the means by which a thing is brought about, *tih* which *chī*, caused, *ts'í* this, *üen-ku* reason.

裏的命案，由於酒後生禍的，十件就有五六件。

(6) 可憐這些凶犯，無罪不受。坐在監裏、牢裏，披枷帶鎖，弄得家敗人亡，老婆孩子，哭哭啼啼，鄉里鄰右，拖累受害。到這個田地，然後追悔，也無及了。

7 從今以後，你們大家省悟起來，把自己的仇恨，與自己的身家比一比，那

一件重。把這點子忿怒，與自己的性命

比一比，那一件輕。爲何只顧報這點子

仇，竟把身子捨了呢。這般一想，也就不

肯追究已過去的嫌疑，忘記了後日禍

cent of the cases involving life which come before the Board of Punishments, arise out of the evil produced by the after effects of wine.

The Miseries consequent on Crime.

6. Alas for these criminals! there is no punishment they do not endure. They are imprisoned, chained, and made to carry the collar. They bring about the ruin of the family and loss of life; their children weep and wail, their neighbours are implicated and share in their sufferings. When matters have reached this pass, after regrets are unavailing.

Exhortation to Reflection and Self-control.

7. From henceforth all come to a better mind, and setting your private enmities over against your personal interests, see which are the more weighty? Set this little bit of spleen of yours over against your life, and see which is the more trifling? Why do you simply give attention to wreaking this petty spite, and after all lose your *self*? a little consideration of this sort, and the result will be that you will neither be willing to follow up animosities which are already things of the past, (forgetful of the after ill effects), nor willing to act in an outburst of passion and involve yourself in after regrets.¹

1. Lit., hand down matters-after remorse.

患也就不肯逞一時的忿怒，貽事後的追悔了。 8 縱有一種可惡的人，沒來由、欺侮我，好像放不過他的，我郤回頭一想，我的身家性命，何等貴重。與其他罵我，我罵他，我打他一下，他也打我一下，見不出個輸贏，不如拿個理去，和他講。同幾個年老公道的親友，大家議一議，是誰有理，是誰無理。便三言五語，把他問住。天下惟有理可以服人。由不得他不與我賠情。 9 再如親友說道，他這個人，不知好歹，所以衝撞了你，可以不理論他，這個人是酒醉了，所以冒犯了你，可以不較計。

Reasoning with the Rude better than Retaliation.

8. Allowing there is a certain class of detestable fellows who without cause or reason insult you, and you do not feel like letting them off, still if you reflect a little, (you will see) how valuable are your person and life. It is better to reason with them, or to take a few elderly, just minded relatives, and talk the matter over as to who is in the right and who is in the wrong, and with a few words shut him up, than for you to curse and strike each other without knowing who will gain the day. Men the world over can only be won by reason. Do not let him go without making him accept your apology.

Mediation of Friends safeguards one's Honour.

9. Again, if relatives and friends say, "This fellow is an ignoramus, hence he behaved rudely to you, don't argue with him; he was drunk and therefore insulted you, don't try conclusions with him." You should at once follow the advice of your elders and give heed to their exhortations. If you can in deference to them¹

1. *Tsing-mien* (情面) "the face of the feelings;" to act out of consideration of the feelings of others. *Uen ts'ing toh li* (原情度理) "to reflect on the circumstances, and consider the *li* or eternal principle of right," i.e., to look at the case in all its bearings—in itself, and as modified by circumstances.

他我便從父兄的教訓聽親友的勸解。若情面上可以饒過的，我就饒過他。若道理上可以丟開的，我就丟開他。原情度理，便省了多少煩惱。一生安得還有禍患。 10 至於喫酒一事，最要深戒。你看古來的人，但凡飲酒，旁邊就叫人看著，記著，管戒著，不令多喫。正是恐怕酒後高興，胡言亂語，惹出禍事，一到了官，就要受極苦的刑罰。這喫酒有甚麼好處，你們怎還貪杯無厭呢。 11 這些戒喫酒，生事的話，尙只舉此一件教導你們。其實總重在解釋仇怨，保全身命。卽如福建，常有械鬪

forgive him, and bring the matter to an end without sacrifice of principle, you should do so. A consideration of the circumstances of the case, saves a great deal of annoyance: why continue to have trouble all one's life?

Warnings against Wine Drinking.

10. Coming now to the matter of wine drinking, that must be carefully abstained from. Observe, whenever the Ancients took wine, they bade somebody to look on, to take note, to warn them, and not to allow them to take too much. This was lest being elated after taking wine, they should talk wildly, draw down evil on themselves, and on coming before the magistrate receive extremely severe punishment.

What is the benefit of wine drinking, that you still insatiably hanker after the cup?

Clan Fights should be avoided.

11. We will further supplement these words of caution about wine drinking and making disturbances, by referring to one matter only, which, in a word, manifestly emphasizes the importance of making up quarrels and preserving life.

The fights with weapons which constantly occur, in Fukien for instance, are quite inexplicable. In the first instance, the only

的事，更不可解。原其起衅的根由，不過是偶爾口角，或是些小嫌怨。只要投明鄉保族房，莊總耆老，秉公理論，誰是誰非，便可開交。就是鄉保們不能解釋，也只要到地方法衙門，據實呈告，自有官府處斷，也就省了多少禍事了。

12. 你們心本愚蠢，不知法律。往往任著性兒，恃有氣力，或仗著是大姓人多，就糾約了衆人，擎了刀、鎗、棍棒，前去打架。那邊聽得這邊人多，也就糾約了人抵禦。大家打作一團，就像瘋顛了一般。到後來鬪完了，傷的傷，死的死，郤的一般。

occasion of offence is merely some casual quarrel, or petty dislike. All that is needed, is simply to lay the matter clearly before the Tribal¹ Assembly and Village Elders to discuss fairly, who was in the right, and so settle the difficulty. Even if the village authorities should be unable to settle it, you have but to go to the law court of the district, and state the actual facts of the case; the local official would easily decide it and you would be spared no end of misery into the bargain.

Origin and Nature of Clan Fights.

12. But you are doltish and unacquainted with the law. It frequently happens that you follow your own bent, and trusting in the possession of power or the support of many members of some powerful family, at once form an unlawful confederacy, and armed with knives, spears, clubs and cudgels go forward to the fight. The opposite side, hearing that the people on this side are numerous, form a similar confederacy without delay, and stand on the defensive. All are mixed up in the general scrimmage and fight like mad-men. After, when the fight is over, some are wounded

1. Matters of dispute in country districts are often settled by local tribunals composed of men of note in the village or clan. Failing redress at their hands, the aggrieved parties carry the case to a court of law.

又怕到官問罪、東躲西逃、受盡苦惱。13 豈不知拏獲到官、殺人的、總要償命。到得上了法場、要受刑的時候、看見自己的爹娘、兄弟、妻兒、轉眼生離死別、這是何等樣悲慘。此時叫天、天不應、叫地、地不靈了。況且起意械鬪的人、罪孽原是自作自受。至那些聽從糾邀帮打的人、與那邊毫無仇怨、何苦把爹娘的遺體、輕輕的結交了朋友呢。試問爹娘與朋友、到底那個親密。帮別人打架、就是打贏了、與自己有何好處。你們只要如

others are dead.¹ Further (the survivors) are also afraid of having to appear before the magistrate and be punished, and hide, and flee away to all parts—suffering no end of trouble.

Evils resulting from Clan Fights.

13. Now, don't you know, that when they are apprehended and brought before the magistrate, those who have killed others will doubtless have to give life for life. When they reach the place of execution and are about to be punished, they see their own parents, brethren, wives and children: how grievous that in the twinkling of an eye death should sunder its victim from the living! Then they call to heaven, but heaven does not answer; to earth, but earth does not respond.

Furthermore those who originated hostilities will in the ordinary course of things each receive retribution according to his works. As to those who followed the confederacy and helped in the fight at the request of others, without the slightest enmity towards those on the other side, why did they go out of their way and recklessly consort with friends at the expense of the bodies bequeathed by their parents? Let me ask, after all, which are the more closely related, parents or friends? In helping others to fight, even if you

1. A less literal but perhaps more accurate rendering of this idiomatic sentence would be,—the field is full of dead and wounded, or there are dead and wounded lying on every side.

此細想，也就心裏明白了。以後務要老子戒兒子，哥郎戒弟郎。凡事只要講理，切不可糾人械鬪，也不可聽邀帮打，遭這家破人亡的苦楚。

14 古人說，忍得一時氣，免得百年憂。人在世上，那裏有個沒氣的人。郤凡事有個道理。是非曲直，分分明明。郤因只想人家的不是，不想自己的不是，所以不平之氣漸積漸深，就成了冤仇，不得開交。若是自己尋自己的不是，心裏說，這件事，由於我某處錯了，他雖然不是，我也有點過失，難怪他這樣來待我，我便把暴躁的性子，隨卽按住，便事事

win, what advantage is it to yourself? You only need to carefully look at it in this light, and you will soon understand.

Hereafter let the father caution the son, the elder brother the younger. In everything simply appeal to reason. Neither form unlawful confederacies for fighting, nor pay any attention to a summons to help on a fight, and by so doing experience the miseries which ruin families and destroy life.

Anger should be repressed by Self-examination.

14. The Ancients said, "Suppress the anger of a moment and escape the sorrows of a lifetime."

Where in the world is there a person who has not a temper? At the same time there is reason in everything: good and bad, right and wrong, are clearly defined. But because you simply dwell upon the faults of others and not upon your own, unrelenting anger gradually grows, and deepens into irreconcilable enmity. If you would search out your own faults and say to yourselves, "Let it be (granted) that in certain things I was wrong; though he too was wrong, I also was a little mistaken: it is difficult for me to blame him for coming and treating me in this way;" you would at once repress your hasty disposition, and everything would forthwith be amicably settled without any further damage.

都可以開交、再也不得喫虧。15可見含忍、不

過忍耐一時。既保了性命、又保了家業、百姓們怎不把各人的氣質、平日養得和平呢？若是你不逞性子、不惹閒氣、一切外人背後之言、總不肯輕信、惟一味的忍耐、也就不用旁人說公道、講和息、那爭強好勝的習氣、自然都消化了。豈不是絕好的風俗麼？當日孔子說、忿思難。言人遇見忿怒的時候、就想一想、若我發了怒、一旦成了莫解的冤仇、後來便不得開交、何如忍耐些的高。16孟子說、人若待我無禮、做君子的人、不肯就以無禮待他。先反身自問、我有甚麼

Patience should be cultivated.

15. Since it is evident that forbearance only needs to be exercised for a little season, (in order) to secure both life and property, how is it that the people one and all do not cultivate a peaceable disposition? If you do not act on impulse, nor provoke to anger about trifles, nor lightly believe the backbiting of every outsider, but uniformly practice forbearance, there will be no need for bystanders to mediate and set you at one; the spirit of strife about preéminence, will vanish of itself. Will not this be a most excellent state of things?

Confucius said in his day, "In anger think of the trouble."¹ That is to say, whenever people are angry they should consider, "If by getting angry I sooner or later contract an irreconcilable enmity, of which I am never able to get clear all my life, how much superior (would it be) to be a little more forbearing."

The Princely Man is characterized by Forbearance.

16. Mencius said, "If one person treat another rudely, if the latter is a gentleman he will be unwilling to treat the former in the same fashion. He will first examine himself and ask, "Is there anything

1. i.e., the difficulties your anger will involve you in. The passage is from the Analects, where Confucius speaks of the nine subjects a gentleman should think about.

不好處，惹得他強暴不順。一連三次自反。到自己沒有絲毫不是了。人家還是那樣可惡。君子也只說個妾人，和那禽獸無異。始終總不去計較他。你看君子的人，是何等樣的度量。這古聖賢的話，都是該仇的，不以爲仇。該忿的，不以爲忿。

17. 你們兵民，都要實意奉行。把平日的忿怒，都解散去了。把各人的性命，都貴重起來。做百姓的，各鄉各村，只當一家相好。做兵的，各營各伍，俱是一體相安。在鄉村做了個好人家，在朝廷做了個好百姓。歡歡喜喜，共樂太平。豈不是解仇忿的明效麼。

amiss in me which has provoked him to be violent and disagreeable?" He will examine himself three times in succession, till he has not the least fault. If the person continues thus detestable, a gentleman will simply say, "He is an unmannerly fellow, and differs in nothing from a beast; first and last I will not argue with him."

Take note how magnanimous is the princely man!

The teaching of all these sayings of the Ancients is that you should not regard as enemies those who might lawfully be regarded as such; nor be angry with those with whom you might lawfully be angry.

Concluding Exhortations.

17. All you people and soldiers must honestly put these things into practice. Scatter your ordinary passions to the winds. Set value upon the life of every man. You people in different country places be on good terms with one another just like one family. You soldiers in different camps and companies all be at peace (knit together) as one body. Whether as members of your particular village or hamlet, or as members of the State, be well behaved, and you will all be happy and rejoice in peace. Is this not the evident result of making up quarrels?

聖諭廣訓序

書曰每歲孟春遣人以木鐸徇於路記曰司徒修六禮以節民性明七教以興民德此皆以敦本崇實之道爲牖民覺世之模法莫良焉意莫厚焉我

聖祖仁皇帝久道化成德洋恩普仁育萬物義正萬民六十年來宵衣旰食祇期薄海內外興仁講讓革薄從忠共成親遜之風永享昇平之治故

特頒上諭十六條曉諭八旗及直省兵民人等自綱常名教之際以至於耕桑作息之間本末精粗公私鉅細凡民情之所習皆

眷慮之所周視爾編氓誠如赤子

聖有謨訓明徵定保萬世守之莫能易也朕繼承大統臨御兆人以

聖祖之心爲心以

聖祖之政爲政夙夜黽勉率由舊章惟恐小民遵信奉行久而或怠用申誥諭以示提撕謹將上諭十六條尋繹其義推衍其文共得萬言名曰

聖諭廣訓旁徵遠引往復周詳意取顯明語多直樸無非奉

先志以啓後人使羣黎百姓家喻户晓也願爾兵民等仰體

聖祖正德厚生之至意勿視爲條教號令之虛文共勉爲謹身節用之庶人盡除夫浮薄囂凌之陋
習則風俗醇厚家室和平在朝廷德化樂觀其成爾後嗣子孫並受其福積善之家必有餘慶其
理豈或爽哉

雍 正 二 年 二 月 初 二 日

第一條。敦孝弟，以重人倫。

我

聖祖仁皇帝，臨御六十一年，法

祖尊

親孝恩不匱。

欽定孝經衍義一書。衍釋經文，義理詳貫。無非孝治天下之意。故

聖諭十六條，首以孝弟開其端。朕丕承鴻業，追維

往訓，推廣立教之思。先申孝弟之義。用是與爾兵民人等宣示之。夫孝者，天之經，地之義，民之行也。人不知孝父母，獨不思父母愛子之心乎。方其未離懷抱，饑不能自哺，寒不能自衣。爲父母者，審音聲，察形色。笑則爲之喜，啼則爲之憂。行動則跬步不離，疾痛則寢食俱廢。以養以教。至於成人。復爲授家室，謀生理，百計經營，心力俱瘁。父母之德，實同昊天罔極。人子欲報親恩於萬一，自當內盡其心，外竭其力。謹身節用，以勤服勞，以隆孝養。毋博奕飲酒，毋好勇鬪狠，毋好貨

財私妻子。縱使儀文未備，而誠慤有餘。推而廣之，如曾子所謂居處不莊非孝，事君不忠非孝，蒞官不敬非孝，朋友不信非孝，戰陣無勇非孝，皆孝子分內之事也。至若父有冢子，稱曰家督。弟有伯兄，尊曰家長。凡日用出入，事無大小，衆子弟皆當咨稟焉。飲食必讓，語言必順，步趨必徐行，坐立必居下，凡以明弟道也。夫十年以長，則兄事之；五年以長，則肩隨之，况同氣之人乎？故不孝與不弟相因，事親與事長並重。能爲孝子，然後能爲悌弟；能爲孝子悌弟，然後在田野爲循良之民，在行間爲忠勇之士。爾兵民亦知爲子當孝，爲弟當悌，所患習焉不察，致自離於人倫之外。若能痛自愧悔，出於心之至誠，竭其力之當盡，由一念孝弟，積而至於念念皆然，勿尚虛文，勿略細行，勿沽名而市譽，勿勤始而怠終，孝弟之道庶克敦矣。夫不孝不弟，國有常刑，然顯然之跡，刑所能防，隱然之地，法所難及。設罔知愧悔，自陷匪僻，朕心深爲不忍。故丁寧密告，誠庶爾兵民咸體朕意，感發興起，各盡子弟之職。於戲，聖人之德，本於人倫。堯舜之道，不外孝弟。孟子曰：人人親其親，長其長，而天下平。爾兵民其毋視爲具文焉。

第二條 篤宗族以昭雍睦。

書曰。以親九族。九族既睦。是帝堯首以睦族示教也。禮曰。尊祖故敬宗。敬宗故收族。明人道必以睦族爲重也。夫家之有宗族。猶水之有分派。木之有分枝。雖遠近異勢。疎密異形。要其本源。則一。故人之待其宗族也。必如身之有四肢百體。務使血脉相通。而疴癢相關。周禮本此意。以教民著爲六行。曰孝。曰友。而繼曰睦。誠古今不易之常道也。我

聖祖仁皇帝既諭爾等以敦孝弟重人倫。卽繼之曰。篤宗族以昭雍睦。蓋宗族由人倫而推。雍睦未昭。卽孝弟有所未盡。朕爲爾兵民詳訓之。大抵宗族所以不篤者。或富者多吝。而無解推之德。或貧者多求。而生觖望之思。或以貴凌賤。而勢利汨其天親。或以賤驕人。而忿傲施於骨肉。或貨財相競。不念袒免之情。或意見偶乖。頓失宗親之義。或偏聽妻孥之淺識。或誤中讒慝之虛詞。因而詬諐傾排。無所不至。非惟不知雍睦。抑且忘爲宗族矣。爾兵民獨不思子姓之衆。皆出祖宗一人之身。奈何以一人之身。分爲子姓。遽相視爲途人而不顧哉。昔張公藝九世同居。江州陳氏七百口共食。凡屬一家一姓。當念乃祖乃宗。寧厚毋薄。甯親勿疎。長幼必以序相治。尊

卑必以分相聯。喜則相慶，以結其綱繆。戚則相憐，以通其緩急。立家廟以薦烝嘗，設家塾以課子弟，置義田以贍貧乏，修族譜以聯疎遠。卽單姓寒門，或有未逮，亦各隨其力所能爲，以自篤其親屬。誠使一姓之中，秩然藹然，父與父言慈，子與子言孝，兄與兄言友，弟與弟言恭，雍睦昭而孝弟之行愈敦。有司表爲仁里，君子稱爲義門，天下推爲望族，豈不美哉？若以小故而隱宗支，以微嫌而傷親愛，以侮慢而違遜讓之風，以倫薄而虧敦睦之誼，古道之不存，卽爲國典所不恕。爾兵民其交相勸勵，共體祖宗慈愛之心，常切永木本源之念，將見親睦之俗成於一鄉一邑，雍和之氣達於薄海內外，諸福咸臻，太平有象，胥在是矣。可不勗歟。

第三條 和鄉黨以息爭訟

古者五族爲黨，五州爲鄉，睦姻任恤之教，由來尚矣。顧鄉黨中，生齒日繁，比閭相接，睚眦小失，狎昵微嫌，一或不誠，凌競以起，遂至屈辱公庭，委身法吏。負者自覺無顏，勝者人皆側目。以里巷之近，而舉動相猜，報復相尋，何以爲安？生業長子孫之計哉。

聖祖仁皇帝憫人心之好競思化理之貴淳特布訓於鄉黨曰和所以息爭訟於未萌也朕欲咸和

萬民用是申告爾等以敦和之道焉詩曰民之失德乾餗以愆言不和之漸起於細微也易訟之象曰君子以作事謀始言息訟貴絕其端也是故人有親疏概接之以溫厚事無大小皆處之以謙冲毋恃富以侮貧毋挾貴以凌賤毋飾智以欺愚毋倚強以凌弱淡言可以解紛施德不必望報人有不及當以情恕非意相干當以理還此既有包容之度彼必生愧悔之心一朝能忍鄉里稱爲善良小忿不爭閭黨推其長厚鄉黨之和其益大矣古云非宅是卜惟鄰是卜緩急可恃者莫如鄉黨務使一鄉之中父老子弟聯爲一體安樂憂患視同一家農商相資工賈相讓則民與民和訓練相習汎守相助則兵與兵和兵出力以衛民民務養其力民出財以贍兵兵務恤其財則兵與民交相和由是而簞食豆羹爭端不起鼠牙雀角速訟無因豈至結怨耗財廢時失業甚且破產流離以身殉法而不悟哉若夫巨室耆年鄉黨之望膠庠髦士鄉黨之英宜以和輯之風爲一方表率而奸頑好事之徒或詭計挑唆或橫行嚇詐或貌爲洽比以煽誘或假託公言而把持有一於此里閭靡甯鄉論不容國法具在爾兵民所當謹凜者也

夫天下者、鄉黨之積也。爾等誠遵

聖祖之懿訓，尙親睦之淳風。孝弟因此而益敦，宗族因此而益篤。里仁爲美，比戶可封。訟息人安，延及世世。協和遍於萬邦，太和烝於宇宙。朕與爾兵民永是賴焉。

第四條。重農桑，以足衣食。

朕聞養民之本，在於衣食。農桑者，衣食所由出也。一夫不耕，或受之饑。一女不織，或受之寒。古者，天子親耕，后親桑，躬爲至尊，不憚勤勞，爲天下倡。凡爲兆姓，圖其本也。夫衣食之道，生於地，長於時，而聚於力。本務所在，稍不自力，坐受其困，故勤則男有餘栗，女有餘帛。不勤則仰不足，事父母，俯不足畜妻子，其理然也。彼南北地土，雖有高下燥濕之殊，然高燥者宜黍稷，下濕者宜稻杭，食之所出不同，其爲農事一也。樹桑養蠶，除江浙四川湖北外，餘省多不相宜。然植麻種棉，或績或紡，衣之所出不同，其事於樹桑一也。願吾民盡力農桑，勿好逸惡勞，勿始勤終惰。勿因天時偶歉，而輕棄田園。勿慕奇贏倍利，而輒改故業。苟能重本務，雖一歲所入，公私輸用

而外，羨餘無幾。而日積月累，以至身家饒裕，子孫世守，則利賴無窮。不然，而捨本逐末，豈能若是之縣遠乎？至爾兵，隸在戎伍，不事農桑。試思月有分給之餉，倉有支放之米，皆百姓輸納，以散給爾等，各贍身家。一絲一粒，莫不出自農桑。爾等既享其利，當彼此相安，多方扞衛，使農桑俱得盡力。爾輩衣食永遠不匱，則亦重有賴焉。若地方文武官僚，俱有勸課之責，勿奪民時，勿妨民事。浮惰者懲之，勤苦者勞之。務使野無曠土，邑無游民。農無捨其未耜，婦無休其蠶織，即至山澤園圃之利，雞豚狗彘之畜，亦皆養之有道，取之有時，以佐農桑之不逮。庶幾克勤本業，而衣食之源溥矣。所慮年穀豐登，或忽於儲蓄，布帛充贍，或侈於費用，不儉之弊，與不勤等。甚且匱金玉而忽菽粟，工文繡而廢蠶桑，相率爲紛華靡麗之習，尤爾兵民所當深戒者也。自古盛王之世，老者衣帛食肉，黎民不饑不寒，享庶富之盛，而致教化之興，其道胥由乎此。我

聖祖仁皇帝，念切民依，嘗刊耕織圖，頒行中外，所以敦本阜民者，甚至朕仰惟聖諭，念民事之至重，廣爲詮解，勸爾等力於本務。余一人衣租食稅，願與天下共飽煖也。

第五條 尚節儉、以惜財用

生人不能一日而無用，即不可一日而無財。然必留有餘之財，而後可供不時之用。故節儉尚焉。夫財猶水也。節儉猶水之蓄也。水之流不蓄，則一洩無餘，而水立涸矣。財之流不節，則用之無度，而財立匱矣。我

聖祖仁皇帝躬行節儉，爲天下先。休養生息，海內殷富，猶兢兢以惜財用示訓。蓋自古民風皆貴乎勤儉。然勤而不儉，則十夫之力不足供一夫之用。積歲所藏，不足供一日之需。其害爲更甚也。夫兵丁錢糧，有一定之數。乃不知撙節，衣好鮮麗，食求甘美，一月費數月之糧，甚至稱貸以遂其欲。子母相權，日復一日，債深累重，饑寒不免。農民當豐收之年，倉箱充實，本可積蓄，乃酬酢往來，率多浮費，遂至空虛。夫豐年尚至空虛，荒歉必至窮困，亦其勢然也。似此之人，國家未嘗減其一日之糧，天地未嘗不與以自然之利。究至啼饑號寒，困苦無告者，皆不節儉所致。更或祖宗勤苦儉約，日積月累，以致充裕。子孫承其遺業，不知物力艱難，任意奢侈，誇耀里黨，稍不如人，卽以爲恥。曾不轉盼，遺產立盡，無以自存。求如貧者之子孫，并不可得。於是寡廉鮮恥，靡

所不至。弱者餓殍溝壑，強者作惡犯刑，不儉之害，一至於此。易曰：不節若，則嗟若。蓋言始不節儉，必至嗟悔也。爾兵民當凜遵。

聖訓繹思不忘。爲兵者，知月糧有定。與其至不足而冀格外之賞，孰若留有餘以待可繼之糧。爲民者，知豐歉無常。與其但顧朝夕，致貧窶之可憂，孰若留貯將來，爲水旱之有備。大抵儉爲美德，甯以固陋貽譏。禮貴得中，勿以驕盈致敗。衣服不可過華，飲食不可無節。冠婚喪祭，各安本分。房屋器具，務取素樸。卽歲時伏臘，斗酒娛賓，從俗從宜，歸於約省。爲天地惜物力，爲朝廷惜恩膏。爲祖宗惜往日之勤勞，爲子孫惜後來之福澤。自此富者不至於貧，貧者可至於富。安居樂業，含哺鼓腹，以副朕阜俗誠民之至意。孝經有曰：謹身節用，以養父母。此庶人之孝也。爾兵民其身體而力行之。

第六條。隆學校，以端士習。

古者，家有塾，黨有序，州有序，國有學，固無人不在所教之中。專其督率之地，董以師儒之官。所

以成人材而厚風俗。合秀頑強懦，使之歸於一致也。我

聖祖仁皇帝壽考作人，特隆學校。凡所以養士之恩，教士之法，無不備至。蓋以士爲四民之首，人之所以待士者重，則士之所以自待者益不可輕。士習端而後鄉黨視爲儀型，風俗由之表率，務令以孝弟爲本，材能爲末，器識爲先，文藝爲後。所讀者皆正書，所交者皆正士，確然於禮義之可守，惕然於廉恥之當存。唯恐立身一敗，致玷宮牆，惟恐名譽雖成，負慙衾影。如是斯可以爲士否？或躁競功利，干犯名教，習乎異端曲學，而不知大道。驚乎放言高論而不事躬行，問其名則是考其實則非矣。昔胡瑗爲教授，學者濟濟有成。文翁治蜀中，子弟由是大化。故廣文一官，朕特飭吏部悉以孝廉明經補用。凡以爲興賢育才化民成俗計也。然學校之隆，固在司教者有整齊嚴肅之規。尤在爲士者有愛惜身名之意。士品果端，而後發爲文章，非空虛之論。見之施爲，非浮薄之行。在野不媿名儒者，在國卽爲良臣，所係顧不重哉。至於爾兵民，恐不知學校之爲重，且以爲與爾等無與。不思身雖不列於庠序，性豈自外於倫常。孟子曰：謹庠序之教，申之以孝弟之義。又曰：人倫明於上，小民親於下。則學校不獨所以教士，兼所以教民。若饗宮之

中、文武並列。雖經義韜畧，所習者不同。而入孝出弟，人人所當共由也。士農不異業，力田者悉能敦本務實，則農亦士也。兵民無異學，卽戎者皆知敬長愛親，則兵亦士也。然則庠序者，非爾兵民所當隆重者乎？端人正士者，非爾兵民所當則倣者乎？孰不有君臣父子之倫，孰不有仁義禮智之性？勿謂學校之設，止以爲士。各宜以善相勸，以過相規。向風慕義，勉爲良善，則氓之蚩蚩，亦可以禮義爲耕耘。赳赳武夫，亦可以詩書爲甲冑。一道同風之盛，將復見於今日矣。

第七條 賦異端，以崇正學。

朕惟欲厚風俗，先正人心。欲正人心，先端學術。夫人受天地之中以生，惟此倫常日用之道，爲智愚之所共由。索隱行怪，聖賢不取。易言蒙以養正，聖功以之。書言無偏無頗，無反無側。王道以之。聖功王道，悉本正學。至於非聖之書，不經之典，驚世駭俗，紛紛藉藉，起而爲民物之蠹者，皆爲異端，所宜屏絕。凡爾兵民，愿謹淳朴者固多，間或迷於他歧，以無知而罹罪戾，朕甚憫之。自古三教流傳，儒宗而外，厥有仙釋。朱子曰：釋氏之教，都不管天地四方，只是理會一個心。老子

氏之教只是要存得一箇神氣。此朱子持平之言。可知釋道之本指矣。自游食無藉之輩、陰竊其名、以壞其術。大率假災祥禍福之事、以售其誕幻無稽之談。始則誘取貲財、以圖肥己。漸至男女混淆、聚處爲燒香之會。農工廢業、相逢多語怪之人。又其甚者、奸回邪慝、竄伏其中、樹黨結盟、夜聚曉散、干名犯義、惑世誣民。及一旦發覺、徵捕株連、身陷囹圄、累及妻子。教主已爲罪魁、福緣且爲禍本。如白蓮聞香等教、皆前車之鑒也。又如西洋教宗天主、亦屬不經。因其人通曉歷數、故國家用之。爾等不可不知也。夫左道惑衆、律所不宥、師巫邪術、邦有常刑。朝廷立法之意、無非禁民爲非、導民爲善。黜邪崇正、去危就安。爾兵民以父母之身、生太平無事之日。衣食有賴、俯仰無憂。而顧昧恒性、而卽匪彝、犯王章、而干國憲、不亦愚之甚哉。我

聖祖仁皇帝漸民以仁、摩民以義。藝極陳常、煌煌大訓。所以爲世道人心計者、至深遠矣。爾兵民等

宜仰體

聖心、祇遵

聖教。擯斥異端、直如盜賊水火。且水火盜賊害只及身、異端之害、害及人心。心之本體、有正無邪。苟

有主持、自然不惑。將見品行端方，諸邪不能勝正。家庭和順，遇難可以成祥。事親孝，事君忠，盡人事者，即足以集天休。不求非分，不作非爲，敦本業者，即可以迓神慶。爾服爾耕，爾講爾武，安布帛菽粟之常，遵蕩平正直之化，則異端不待驅而自息矣。

第八條 講法律，以儆愚頑。

法律者，帝王不得已而用之也。法有深意，律本人情。明其意，達其情，則囹圄可空，訟獄可息。故懲創於已然，不若警惕於未然之爲得也。周禮州長黨正族師，皆於月吉屬其民而讀法。大司寇懸象刑之法於象魏，使萬民觀之，知所向方。今國家酌定律例，委曲詳明，昭示兵民，俾各凜成憲，遠於罪戾，意甚厚也。

聖祖仁皇帝深仁厚澤，治於兆民，而於刑罰尤惓惓致意。朕臨御以來，體好生之德，施欽恤之恩，屢頒赦欵，詳審爰書，庶幾大化翔洽，刑期無刑。又念爾爲民者，生長草野，習於顚蒙，爲兵者，身隸戎行，易逞强悍。每至誤觸王章，重干憲典，因之特申訓誡，警醒愚頑。爾等幸際昇平，休養生息，

均宜循分守禮。以優游於化日舒長之世。平居將頒行法律。條分縷析。講明意義。見法知懼。觀律懷刑。如知不孝不弟之律。自不敢爲蔑倫亂紀之行。知鬪毆攘奪之律。自不敢逞囂凌強暴之氣。知奸淫盜竊之律。自有以遏其邪僻之心。知越訴誣告之律。自有以革其健訟之習。蓋法律千條萬緒。不過準情度理。天理人情。心所同具。心存於情理之中。身必不陷於法律之內。且爾兵民性縱愚頑。或不能通曉理義。未必不愛惜身家。試思一蹈法網。百苦備嘗。與其宛轉呼號。思避罪於箠楚之下。何如洗心滌慮。早悔過於清夜之間。與其傾貲蕩產。求減毫末。而國法究不能逃。何如改惡遷善。不犯科條。而身家可以長保。倘不自警省。偶罹於法。上辱父母。下累妻孥。鄉黨不我容。宗族不我齒。卽或邀恩倖免。而身敗行虧。已不足比於人數。追悔前非。豈不晚哉。朕聞居家之道。爲善最樂。保身之策。安分爲先。勿以惡小可爲。有一惡卽有一法以相治。勿以罪輕可玩。有一罪卽有一律以相懲。惟時時以三尺自凜。人人以五刑相規。懼法自不犯法。畏刑自可免刑。匪僻潛消。爭競不作。愚者盡化爲智。頑者悉變爲良。民樂田疇。兵安營伍。用臻刑措之治。不難矣。

第九條。明禮讓，以厚風俗。

漢儒有曰：凡民函五常之性，而其剛柔緩急音聲不同。繫水土之風氣，故謂之風。好惡取舍，動靜無恒，隨厥情欲，故謂之俗。其間滙漓厚薄，難以強同。奢儉質文，不能一致。是以聖人制爲禮，以齊之。孔子曰：安上治民，莫善於禮。蓋禮爲天地之經，萬物之序。其體至大，其用至廣。道德仁義，非禮不成。尊卑貴賤，非禮不定。冠婚喪祭，非禮不備。郊廟燕饗，非禮不行。是知禮也者，風俗之原也。然禮之用貴於和，而禮之實存乎讓。子曰：能以禮讓爲國乎何有。又曰：先之以敬讓，而民不爭。使徒習乎繁文縟節，而無實意以將之，則所謂禮者，適足以長其浮僞，滋其文飾矣。夫禮之節文，爾兵民或未盡習。禮之實意，爾兵民皆所自具。卽如事父母，則當孝養，事長上，則當恭順。夫婦之有倡隨，兄弟之有友愛，朋友之有信義，親族之有款洽。此卽爾心自有之禮讓，不待外求而得者也。誠能和以處衆，卑以自牧。在家庭而父子兄弟，底於肅雍。在鄉黨而長幼老弱，歸於親睦。毋犯囂凌之戒，毋蹈縱恣之愆。毋肆一念之貪，遂成攘奪。毋逞一時之忿，致啟紛

爭。毋因貧富異形，有蔑視之意。毋見強弱異勢，起迫脅之心。各戒澆漓，共歸長厚。則循於禮者無悖行，敦於讓者無競心。藹然有恩，秩然有義。黨庠術序，相率爲俊良。農工商賈，不失爲醇樸。卽韜鈴介胄之士，亦被服乎禮樂詩書，以潛消其剽悍桀驁。豈非太和之氣，大順之徵乎。書曰：謙受益，滿招損。古語又曰：終身讓路，不枉百步。終身讓畔，不失一段。可知禮讓之有得而無失也如此。朕願爾兵民等，聆。

聖祖之訓，而返求之於一身。爾能和其心以待人，則不和者自化。爾能平其情以接物，則不平者亦孚。一人倡之，衆人從之。一家行之，一里效之。由近以及於遠，由勉以至於安。漸仁摩義，俗厚風淳，庶不負諄諄誥誠之意哉。

第十條務本業，以定民志。

朕惟上天生民，必各付一業，使爲立身之本。故人之生，雖智愚不同，強弱異等，莫不擇一業以自處。居此業者，皆有本分當爲之事。藉以有利於身，藉以有用於世。幼而習焉，長而安焉，不見

異物而遷焉。此孟子之所謂恒產卽

聖祖仁皇帝之所謂本業也。維茲本業，實爲先務。凡爲士農、爲工商、以及軍伍，業雖不同，而務所當務，則同也。夫身之所習爲業，心之所向爲志。所習既專，則所向自定。書曰：功崇惟志，業廣惟勤。蓋業與志本相須而成也。但恐日久而生厭，舍舊而圖新。或爲浮言所動，或因際遇未通，一念游移，半途而廢。作非分之營求，生意外之妄想。究之朝夕營營，不恒其德。資生寡策，歷久無成。而志遂以荒，而業遂以廢矣。夫業每荒於嬉，而必精於勤。志貴奮於始，而尤勵於終。朕樂觀爾之成，不忍見爾之廢也。爲士者，謹身修行，矻矻窮年，服習詩書，敦崇禮讓。退爲有本之學，進爲有用之才。爲農者，春耕秋斂，不失其時，撙節愛養，不愆於度。先事以備水旱，如期而輸稅糧。使地無餘利，人無餘力。工則審四時，飭六材，日省而月試，居肆而事成。商則通有無，權貴賤，交易而退，各得其所。務體公平，勿蹈欺詐。若夫身列行陣，行陣卽其業也。弓馬騎射，操練之必精。步伐止齊，演習之必熟。屯田則事墾闢，守汎則嚴刁斗。備邊則險要之宜知。防海則風濤之宜悉。庶幾無負本業矣。夫天下無易成之業，而亦無不可成之業。各守乃業，則業無不成。各安其志，

則志無旁騖。毋相侵擾。毋敢怠荒。甯習於勤劬。勿貪夫逸樂。甯安於樸守。勿事乎紛華。熙熙然士食舊德。農服先疇。工利器用。商通貨財。兵資捍衛。各盡乃職。各世其業。上以繼祖宗之傳。下以緜子孫之緒。富庶豐亨。游於光天化日之下。仰答

聖祖誥誠之殷懷。以克副朕休養之至意。顧不共享其福歟。

第十一條訓子弟以禁非爲

從來教萬民。訓子弟。黨正族師。月吉讀法。歲時校比。師田行役。則合卒伍而簡兵器。朝夕告諭。人知自愛。不敢偶蹈於非。休哉何風之隆歟。我

聖祖仁皇帝。臨御六十一年。宏保赤之仁。廣教家之治。深恩厚澤。休養生息。以至於今。朕纘承大統。仰體

聖祖子惠元元之心。無日不以爾百姓爲念。尤無日不以爾百姓之子弟爲念也。人生十年曰幼學。二十曰弱冠。血氣未定。知識漸開。訓導懲戒之方。莫切於此。大凡子弟之率不謹。皆由父兄之

教不先。所恃爲父兄者，啟其德性，遏其邪心，廣其器識，謹其嗜好。至於愛親敬長之念人所固有。爾父兄誠能明示其訓，俾知父子有親，君臣有義，夫婦有別，長幼有序，朋友有信，以端其本。則大倫明，而干紀犯分之咎自鮮矣。夫士農工商，各有傳業。軍士之家，世習技勇。其人之淑慝邪正，必自爲子弟之日始。語云：少成若天性，習慣成自然。民間非爲之事，漸漬成風。或游手好閒，博奕飲酒。或結納匪類，放僻邪侈。往往陷溺而不悟。甚者罹法網，犯刑章。爾爲父兄者，獨能晏然而已乎？與其追悔於事後，孰若嚴訓於平時。蓋行莫重於孝弟，力由心必存於禮義廉恥。可模可範，以身教之。耳提面命，以言教之。使子弟見聞日熟，循蹈規矩之中，久之心地淳良，行止端重，可以寡過而保家，即可以進德而成材也。且庭訓素嫻，子弟克肖，則國家賓興令典，自致顯揚。旣光大爾門閭，又垂裕爾後昆。父兄俱與有榮焉。即使愚魯不敏，而服教安化，刑辱不及於厥躬。鄉黨咸稱爲良愿。一家之休祥，孰大於是。况今日之子弟，又爲將來之父兄。積善相承，誨迪不倦。將見戶興禮讓，人敦孝弟。自通都大邑，以至窮鄉僻壤。太平之象，與國俱長。庶不虛朕殷殷期勗之至意矣。夫好善，則閭閻子弟，可致尊榮。苟不善，則公卿子弟，流爲卑賤。義方

之教切磋之功可不豫嚴於蒙稚之年乎爾兵民其敬聽之毋忽。

第十二條 息誣告以全善良。

國家之立法所以懲不善而儆無良。豈反爲奸民開訐告之路而令善良受傾陷之害哉。夫人必有切膚之冤非可以理遣情恕者於是鳴於官以求申理此告之所由來也乃有奸宄不法之徒好事舞文陰謀肆毒或惶虛以成實或借徑以生波或設計以報宿嫌或移禍以卸己罪顛倒是非混淆曲直往往飾沉冤負痛之詞逞射影捕風之術更有教唆詞訟者以刀筆爲生涯視獄訟爲兒戲深文以冀其巧中構釁而圖其重酬鄉里畏之名曰訟師因而朋比協謀黨惡互證有司或一時受蔽致使善良之輩不能自白朽楊在前筆楚在後鍛煉之下何求不得縱至事明冤雪而拖累困苦小則廢時失業大則蕩產破家善良之被誣可憫而兇頑之誣善良尤可痛恨也。

聖祖仁皇帝矜恤下民重懲其弊

頒示訓諭。有曰。息誣告以全善良。夫誣告有反坐之條。令甲煌煌。乃敢作奸犯科而不畏者。利慾薰心。詭薄成性。方且恣其含沙之毒。僥倖於法網之寬。殊不知無情之辭。一經審察。莫可逃避。造釁以傾人。究之布阱以自陷。亦何利之有。嘗聞古人或認牛而不辨。或奪禾而不爭。卒開愧悔之誠。翻成禮讓之美。若斯之風。誠可嘉尚。爾兵民所當景效焉。且尋繹

聖諭。不曰禁。而曰息。謂與其治之以法。不如感之使自化也。蓋官吏之見聞或疎。疎則猶煩揣測。鄉鄰之耳目最近。近則素所稔知。爲之抉其根株。窮其黨類。出於無心者。緩語以曉之。成於有意者。危言以誠之。彼善良之家。素行足以質之。里閈而無愧。而誣告之人。言辭既非情實。迫於公論。則不敢誣。揆諸本心。亦不忍誣。凡前此之陰謀秘計。一旦悚然改悔。如冰消霧釋。兵不誣兵。而兵之善良者全。民不誣民。而民之善良者全。兵民不相爲誣。而兵民舉全。不至赴官終訟。兩造俱傷。庶幾從風慕義。胥天下而歸於無訟。豈不休哉。尙其咸喻而凜遵焉。

第十三條。誠匿逃。以免株連。

朕撫臨億兆、合四海爲一家、聯萬姓爲一體。中外旗民、本無異視。第以國初定制、八旗人員在內則拱衛京師、在外則駐防各省。如有不奉使令、潛往他鄉者、卽爲逃人。例有嚴禁。逃人所至之地、兵民人等、不行覺察、擅自容留者、罪並及之。按匿逃情弊、大約不外兩端。凡在逃之人、意氣言詞、必多巧飾。爾等或受其欺罔、不辨爲逃人、而率意容留者有之。或利其財物、明知爲逃人、而通同隱匿者有之。夫主僕之間、乃大義所在。逃人背主蔑義、窩逃者、黨不義而藐王章。逃者恃匿者以爲之藪也。法安得恕。故順治五年之例、窩逃者、間擬大辟。並籍其家、隣佑十家等皆徙邊遠。康熙十五年定例、凡窩逃之正犯、流徙尙陽堡、兩隣十家長罪止杖徒。此皆我

聖祖皇帝矜惜愚民、罪疑惟輕。故改從寬典也。又屢年恩詔、將逃人事件、概行赦免。國家施法外之仁、寬督捕之罰。無非欲爾兵民革薄從忠、遷善改過。使蓬門草戶、出入優游、共享太平無事之福。爾兵民等、其仰體

聖祖誥誠之慈懷、與朕諳諭之至意。謹身率教、循理奉公。不交游手無藉之徒、不爲行險僥倖之事。毋徇私情而干國憲、毋貪微利而忘身家。如此、則井里晏然、四隣安堵。胥吏不擾、雞犬無驚。而

國家刑期無刑之化，亦可以觀厥成矣。倘因法網既寬，復蹈故轍，營私受賄，臧惡養奸，則自取其辜，何能曲宥。况夫逃竄之人，性既冥頑，又無生理，所行種種不端，大而盜賊，小而賭博，一經發覺，皆犯科條，容留之家，又安能脫然事外，不罹罪譴耶？周易曰：比之匪人，不亦傷乎？晏子曰：君子居必擇隣，所以避患也。可知奸猾浮蕩之流，皆足爲善良之累。朕願爾等父誠其子，兄誠其弟，隊長誠其行伍，鄉約誠其比閭。祇奉訓詞，各遠非義，則地方甯謐，俗厚風淳，又何患株連之偶及哉？

第十四條 完錢糧，以省催科。

自昔畫野分州，任土作貢，而賦稅以興。凡國之五禮、百貨、輸用出入，皆賴焉。此君所必需於民，下所宜供於上。古今通義，未之或改。且以制官祿，所以治我民；以結兵餉，所以衛我民；以備荒歉，所以養我民；取諸天下，還爲天下用之。人主之倉廩府庫，豈厲民而以自養耶？我朝自定鼎以來，賦額悉準經制，且橫征私派，一切革除，未嘗絲毫多取於民。溯

聖祖仁皇帝深仁厚澤。豢養斯民六十餘年。時以閭閻豐裕爲念。所蠲免錢糧。何止百千萬億。遐邇

之霑被。固已淪肌浹髓矣。夫緩征薄歛。加惠元元。君之德也。以下奉上。先公後私。民之職也。屬在兵民。宜喻此意。勿惰而嬉。荒其本業。勿奢而費。耗其貲財。勿逡巡觀望。冀邀賜復之殊恩。勿轉委輸將。致被豪猾之中飽。依限而納。毋待追呼。然後以其所餘。養父兄。畢婚嫁。給朝夕。供伏臘。縣庭有臥治之官。村巷無夜呼之吏。俯仰無累。妻孥晏然。其爲安樂。莫踰於此。倘不知國課之當重。國法之難寬。或有意抗違。或任情遲緩。有司迫奏銷之限。不得不嚴追比。胥役受鞭撻之苦。不得不肆誅求。剝啄叩門。多方需索。無名之費。或反浮於應納之數。而究竟所未完者。仍不能爲爾寬貸。不知何樂而爲此。夫供胥役之侵漁。曷若輸朝廷之正供。爲抗糧之頑戶。曷若爲守法之良民。人雖至愚。亦必知之。况乎上好仁而下好義。情屬一體。爾試思廟堂之上。所日夜憂勞者。在於民事。水溢則爲隄防。旱魃則爲虔禱。蝗蝻則爲撲滅。幸不成災。則爾享其利。不幸成災。則又爲之蠲租。爲之賑濟。如此而爲民者。尙忍逋賦以誤國需。問之於心。亦何以自安。譬人子於父母。分產授業以後。必服勞奉養。庶盡厥職。乃父母恩勤顧復。不遺餘力。而爲子者。

自私其財、缺甘旨而違色養，尚得謂之人子乎。朕用是諳諳告誠，但願爾兵民上念軍國、下念身家。外有效忠之名，內受安享之實。官不煩而吏不擾，何樂如之。爾兵民清夜自思，其咸體朕意。

第十五條 聯保甲以弭盜賊

從來安民在於弭盜，擒發守禦之法，必當先事而爲之備。故緝捕有賞，疎縱有罰。諱盜有禁，違限有條。而最善者莫如保甲。十家爲甲，十甲爲保。甲有長，保有正。設立簿冊，交察互警。此卽井田守望之遺制。所以

聖祖仁皇帝上諭曰：聯保甲以弭盜賊。誠欲使四海九州，閭閻安堵，澄本清源。

聖慮實爲周切矣。第恐遵行既久，遂至因循。吏則徒稽戶籍，民則僅置門牌。而於聯比糾察之法，未見實心奉行。以至勾引窩藏之弊，種種而生。隣舍失事，竟有如秦越之相視。富家被刦，反指爲悖出之當然。甚且假公濟私，藉盤詰之虛名，滋無厭之苛求。汎防因而驟擾，胥吏緣以生奸。有

保甲之名，無保甲之實。有保甲之累，無保甲之益。此盜賊之所以難弭也。夫良法之有利於民，在奉行之必求其實。嗣後城市鄉村，嚴行保甲。每處各自分保，每保各統一甲。城以坊分，鄉以圖別。排隣比戶，互相防閑。一甲之中，巨室大戶，僮佃多至數百。此內良否，本戶自有責任。若一塵一舍之散布村落者，有業無業，或良或否，里正保正，得以微窺於平素。一出一入，得以隱察其行踪。遇有不務恒業，羣飲聚博，鬪雞走狗，夜集曉散，以及履歷不明，踪跡可疑者，皆立爲糾舉。不許暫容甲內。其荒原古廟，閭肆叢祠，尤易藏奸，更宜加緊防察。至汎地兵丁，務必晝夜巡邏，一體查詰。毋借端生事，毋挾仇陷害，毋受賄賂而徇縱，毋惜情面而姑容。協力同心，輪流分派，則盜賊無容身之地，軍民享安靜之樂矣。查昔人禦盜之法，村置一樓，樓設一鼓。一家有失，擊鼓爲號。羣起而守其要害，盜賊將安所逃。所謂寓兵法於保甲中也。若夫江海出沒之區，有未可以保甲行者，舟楫往來，絡號聯舷，彼此互相稽查，匪類亦難藏匿。皆在實心奉行，先事而爲之備。若視爲具文，怠忽從事，至於被盜者失財，連坐者受累，不惟負朕息盜安民之至意，亦甚非爾等保身保家之良策也。

第十六條。解讐忿以重身命。

朕惟人道莫大於守身。民之有身，所以務本力田，養父母而畜妻子。兵之有身，所以嫻習伎勇，資扞衛以報朝廷。身爲有用之身，則皆當自愛。乃生人氣質之偏，不能變化。往往血氣用事，至一發而不可遏。激怒崇朝，竟成莫解。互相報復，兩敗俱傷。其起甚微，而爲害甚大。不念爰書抵罪一定之律，雖國家法網甚寬，亦不能爲殺人者施法外之仁。

聖祖仁皇帝訓諭十六條，而終之以重身命，誠哀矜憐惻之至意也。夫天地以好生爲心，而憫惄之倫，不自顧惜。人君以愛養爲政，而蚩蚩之衆，每至輕生。非釁起於夙昔之讐，卽禍生於一朝之忿。强者恃膂力之剛，殺人亡命。弱者希抵償之罪，赴水投縊。忿以成讐，讐而益忿。原其致此之由，固非一端。而兵民所易犯者，尤多於縱酒。蓋酒之爲物，能亂人心志，使失其故常。或賓主酬酢，始以合歡，而俱入醉鄉。則一言不合，至操刀而相向。或睚眥之怨，本可冰釋。及酒酣耳熱，則一發難忍。若不共之深仇，每見刑曹命案，相傷於酒後者，十有五六。噫！置身縲絏，家破人亡，甚

或累及妻孥，禍延鄉黨，而後拊心自悼，悔何及矣。自今以往，皆當敬聆。

聖諭時時提醒。思讐與身孰重，毋追既往之讐，而昧將來之患。思忿與命孰輕，毋快目前之忿，而貽事後之悔。縱人或以非禮相加，似難含忍，然一念夫身命攸關，則從父兄訓誨，聽親友調和，無不可情恕理遣。至酒之爲害尤宜深戒。古之人既立之監，或佐之史，蓋唯恐載號載呶，亂邊豆而起爭端也。其可沉湎荒曠，致陷身於刑戮乎。語有之，忍之斯須，乃全爾軀。故解去讐忿，則全生保家之道胥在於此。養其和平，消其亢戾，不待排難解紛，而凌競之習自然息化，何其風之醇也。孔子曰：忿思難。孟子謂橫逆猶是，此亦妄人也已矣。聖賢之遺訓，與

聖祖仁皇帝之明諭，固千古同揆也。凡爾兵民，凜遵毋忽，則閭閻相保，營伍相安，下以承家，上以報國。優游盛世，共躋仁壽之城，非解讐忿之明效歟。

INDEX TO NOTES.

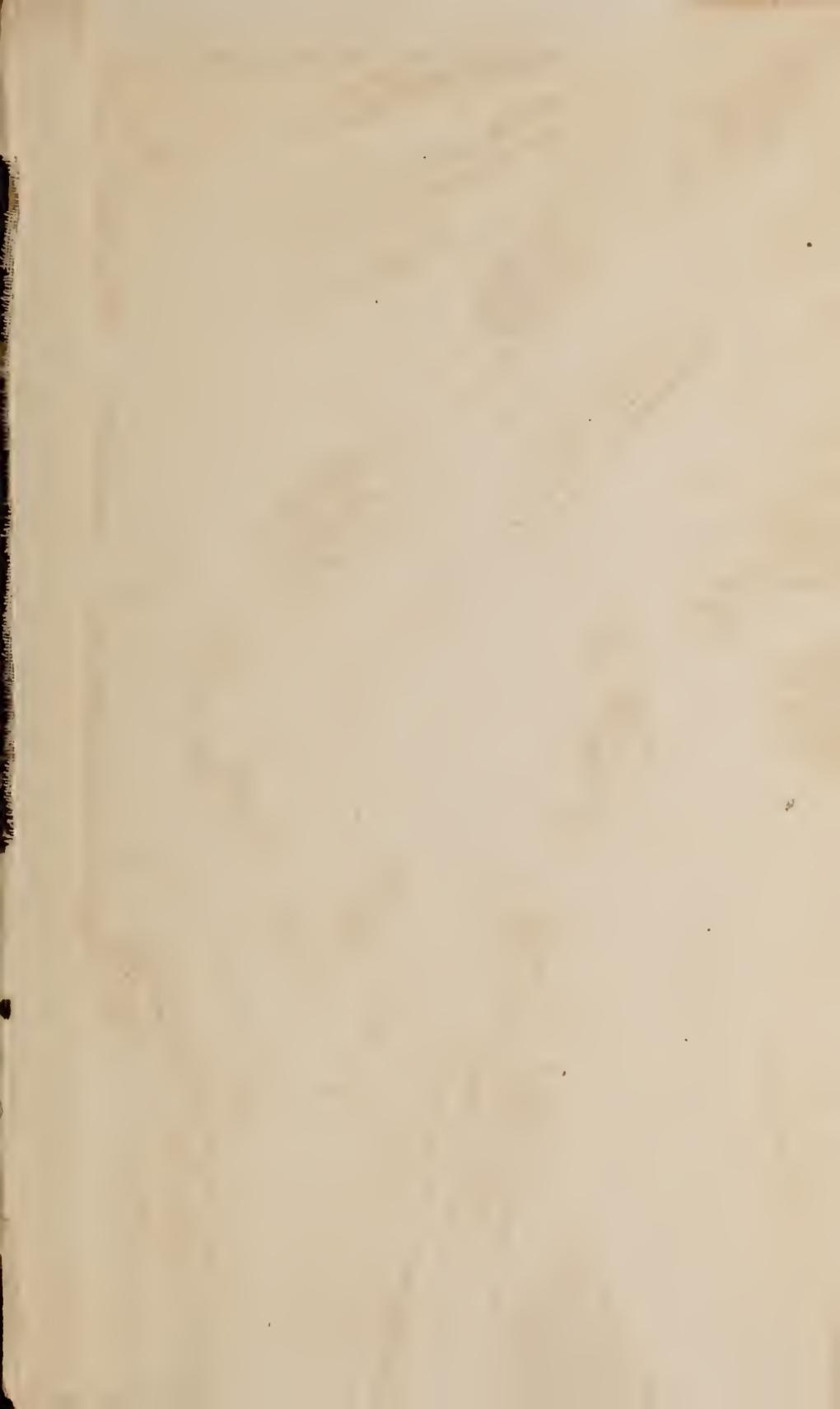
	Page.
<i>An-ch'ah-si</i> 按察使 ...	89
<i>An-kuan-sü-i'en</i> 寶觀寺院 ...	79
Ancestors, Reviling a man's ...	58
Bannermen	143
Barriers along Chinese streets ...	90
Bible References :—	
<i>Gencsis</i> iii. 19 ...	44
,, iv. 6 ...	7
,, xl. 19 ...	129
<i>Deuteronomy</i> xiii. 6 ...	123
<i>2 Kings</i> xxiv. 16 ...	24
<i>Job</i> xxiv. 16 R. V. ...	164
<i>Psalm</i> vii. 15. 16 ...	138
,, x. 9 ...	136
,, lxxxiv. 9 ...	24
<i>Daniel</i> vi. 24 ...	138
<i>Matt.</i> vi. 11 ...	2
,, vi. 20 ...	164
<i>Luke</i> xv. 18 ...	110
<i>Acts</i> xxviii. 4 ...	7
<i>Romans</i> i. 22 ...	75
<i>Ephesians</i> iv. 17. 18 ...	75
<i>I Peter</i> iii. 7 ...	116
Buddha	78
Buddhist celibacy of clergy ...	74
,, feasts of 1st, 7th and	
10th months ...	81
Buddhist masses	81
,, nunneries ...	79
,, resorts and pilgrimages	80
Capital offences, Trial of ...	89
Capital punishment, Varieties of	17
<i>Ch'a-fan</i> 茶飯 = food ...	2
<i>Chae</i> 還 used to emphasize a sub- jeet...	2, 13, 44
= <i>char iaang</i> 這樣 ...	15
<i>Chao</i> 者	16, 17
<i>Chang</i> 改	16
<i>Ch'ang</i> 舊 before another verb ...	56
<i>Ch'ang</i> 場, Different uses of ...	127
<i>Ch'ang-hsi</i> 唱戲 ...	55
<i>Ch'ao-nao</i> 吵鬧 ...	13
<i>Cheh</i> 折 = to discount ...	53
<i>Cheng</i> 正	121
<i>Cheng-king</i> 正經 ...	5, 65
<i>Ch'eng</i> 成	9
<i>Ch'eng-tsi</i> 呈子 ...	136
<i>Ch'eng-shi</i> 城市 ...	—
<i>Cheo</i> 州 ...	—
<i>Cheo-li</i> 周禮 ...	—
<i>Cheo</i> 醇 ...	—
<i>Chi</i> 只, emphasizing superlative ...	97
<i>Chi</i> 集 ...	13
<i>Chi-iu</i> 至於 ...	10
<i>Chi-su</i> 知府 ...	67
<i>Chi</i> 笮 ...	16
<i>Chih-liang</i> 噩糧 ...	54
<i>Choh</i> 著 ...	42
<i>Choung-nien</i> 中元 ...	81
<i>Ch'oung-kuai</i> 充軍 ...	18
<i>Chu-uen-kong</i> 朱文公 ...	75
<i>Chu-fang</i> 駐防 ...	143
<i>Ch'u-fen</i> 處分 ...	156
<i>Ch'uh-muh</i> 出沒 ...	164
<i>Ch'uh-lai</i> 出來 ...	7
<i>Ch'uang-liang-tih</i> 圓亮的 ...	89
<i>Ch'uang-tsang-tih</i> 將的 ...	—
Clansmen, Who are reckoned to be	19
Classics, The Chinese ...	67
Coming of age ...	32
Elevation of Characters on page ...	1
Emphatic expressions of three or	
four characters ...	3
Engagement of servants ...	12
Evidence extorted by torture ...	137
Exposure of decapitated heads ...	89
Expounding of Sacred Edict ...	119
<i>Fan</i> 梵 ...	—
<i>Fan</i> 凡 ...	—
<i>Fan-ie</i> 犯夜 ...	90
<i>Fau-to</i> 反坐 ...	138
<i>Fang</i> 房 (in Chinese Yamen) ...	161
<i>Fang-ien-k'eo</i> 放焰口 ...	81
Fate, Chinese belief in ...	117
<i>Feng-h'eng</i> 奉承 ...	5
<i>Feng-shui</i> 風水 ...	91
<i>Feng-suh</i> 風俗 ...	99
<i>Feng-tseng</i> 封贈 ...	131
Funeral requisites ...	60
Golden Age ...	71
Government, Chinese theory of	143, 172
,, Present dynasty ...	143

	Page.		Page.	
Han 漢 dynasty	67	Kiah 夾	95	
Hao 好=in order that	38	Kiang-kiu 講究	50	
Happiness, Chinese idea of	121	Kiang-nan 江南	45	
Heo-poh 厚薄	24	K'iang-pien 強辯	142	
Ho-ch'ang 何嘗	56	Kiao-kuan 教官	67	
Hong-k'i 紅契	90	Kiao 叹, sign of passive	73	
Hsi-si 喜事	24	Kien 見, sign of passive	11, 34	
Hsia 下, auxiliary	3	Kien 見, introducing new subject	32	
Hsia-pien 下邊	19	Kien-shih 見識	35	
Hsia-üen 下元	81	K'ing-ho 應賀	24	
Hsiang 鄉	29	Kioh-hsia 脚下	80	
Hsiang-tang 鄉黨	29, 32	Kiu-hua-shan 九華山	78	
Hsiao-sho 肢首	89	K'in-ü 求雨	154	
Hsiao-ti 孝弟	1	K'iu-ren-ts'ing 求人情	96	
Hsien 限=extension of time	151	Ko 個, to express uniqueness	73	
Hsien-mao-hsueh 獻毛血	32	K'o-kiah 科甲	33, 68	
Hsing-ch'i 行止	91	K'o-shi 可是	127	
Hsü-üen 許愿	80	Koh 各名 used with siang 像	45	
Hsun 晴	165	Kong 公	75	
Hu-kwang 湖廣	45	Kong-ih-ko-ts'i-t'an-yang 共一個祠堂	19	
Huei 會	2, 12	Ku 姑	17	
I 以	138	Ku-huen-tsieh 孤魂節	25	
I-chi 以致	6	Kü-ren 爨人	33	
I-nei 以為	50	K'uh 曲	66	
Ih —	16	Kuen-cheh 溪折	34	
Ih-kien 一件 applying to two subjects	1, 44	Küen-kuan 捐官	68	
Ih-Jiang-u-ts'ien 一兩五錢	55	Kün-ts'i 君子	70, 81	
Iao 要, implying supposition	4			
Iao 要=to get by overpersuading	104			
Idolatrous processions in rivalry	55			
Ie 也	6, 8, 9, 15, 57			
Ie 爰	1			
Immortals	76			
In 引=chao 照	18			
In-kong 陰功	35			
In-iang 陰陽	91			
Interest, Legal rate of	126			
Iong-cheng 雍正 The Emperor	1			
Iu 有 implying supposition	5			
Iu-si 有事	166			
Kai 該=fated to be	12, 127			
Kan-hong choh-üen or k'ien 乾汞	75			
Kan-tan 肝膽	123			
K'au 看=to think, to estimate	29, 138			
K'ang-hsi 康熙 The Emperor	1			
Kao-sho 高手	97			
K'ao-ch'eng 考成	152, 153			
K'ao-ta 拷打	159			
K'eo 口=person	23			
Ki-luh 紀律	119			
Ki-kiao 計較	24			
Ki-ts'in 期親	Ki-fuh 期服	27		
K'i-lai 起來	7	Mai-mai-puh-kien-mien 買賣不見面	66	
K'i-keng 起更	165	Male issue, Importance of	25	
K'i-hsia 旗下	K'i-ren 旗人	143	Manchus	143
K'i-i 技藝	119	Men 門=disciples	5	
K'i 其=as to	57	Men-p'ai 門牌	157	
Kih 及=in reference to	149	Mien 面	24	
Kia 桦	48	Ming-ünn 命運	117	
Kia-chang 家長	145	Monastic establishments	79	
Kiah 甲	156	Muh 没 for muh-iu 沒有	6	

	Page.		Page.
<i>Na</i> 拿	13	<i>Sheng-ü kuang-hsün chih-kiai</i> 聖諭	
<i>Na</i> 那= <i>na-li</i> 那裏	8	廣訓直解	1
<i>Na-sie</i> 那些=all sorts of	59	<i>Sheo</i> 受	22
Names used by Chinese, Various kinds of	66	<i>Sheo</i> 手=person ...	97
<i>Nan-t'ang</i> 南唐 dynasty ...	23	<i>Sheo-nien-tih-kueh</i> 手捨的訣	83
Neighbours' mutual responsibility	145	<i>Sheo-tsieh</i> 守節 ...	135
<i>Ni</i> 你 instead of <i>t'a</i> 他 ...	7	<i>Shi-ien</i> 是言 <i>shi=che</i> 這 ...	105
<i>Nien-fuh</i> 念佛 ...	74	<i>Shih-kia-chang</i> 十家長 ...	145
Night, Idol worship by ...	78	<i>Shih-tsieh</i> 失節 ...	135
<i>Ning-k'o...puh-k'o</i> 審可...不可 ...	59	<i>Shoh-ch'ang-tuan</i> 說長短 ...	8
<i>Nu-ts'ai</i> 奴才 ...	144	<i>Shoh-hua</i> 說話 ...	12
<i>Nui-tan</i> 內丹 ...	75	<i>Shoh-sü-ko-ts'ien</i> 說事過錢 ...	66
Numerary adjunct after noun	100	<i>Shui-ying</i> 輸贏 ...	127
<i>O</i> 我= <i>o-men</i> 我們 ...	14, 31	<i>Shui-k'i</i> 稅契 ...	90
<i>O</i> 我= <i>ni</i> 你 ...	58	<i>Shui-t'u</i> 水土 ...	99
<i>O-mi-t'o-fuh</i> 阿彌陀佛 ...	74	<i>Shuen-chi</i> , The Emperor ...	16, 145
Official responsibility	158	<i>Si-ma-fuh</i> 總麻服 ...	27
<i>Pa</i> 把 ...	2, 80	<i>Sih-fuh</i> 借福 ...	121
<i>Pa-ch'i</i> 把持 ...	40	<i>Si-chai</i> 私債 ...	90
<i>Pah-k'i</i> 八旗 ...	143	<i>Si-nong-kong-shang</i> 士農工商 ...	42
<i>Pai-kia-tih</i> 敗家的 ...	15	<i>Si-shu-n-king</i> 四書五經 ...	67
<i>Pai-ch'an</i> 糜懶 ...	81	<i>Siang</i> 像 ...	45, 56
<i>Pao-tan</i> 報單, <i>pao-jang</i> 報房 ...	33	<i>Siang</i> 相 ...	9
<i>Pao-kiah-küh</i> 保甲局 ...	156	<i>Siao-kong</i> 小功 ...	27
Papacy, The ...	85	<i>Siao-ren</i> 小人 ...	81
Parallelism of phrases ...	7	<i>Sin-ts'ai</i> 秀才 ...	33
<i>Peh-chih</i> 北直 ...	45	<i>Soh-sie</i> 索謝 ...	136
<i>Peh-lien-kiao</i> 白蓮教 ...	91	<i>Song</i> 宋 dynasty ...	66
<i>Peh-shih</i> 百十 ...	23	Style of addressing throne ...	144
<i>Peh-k'i</i> 自契 ...	90	Style of requesting superiors ...	122
<i>Pen</i> 本 ...	158	<i>Su-fang</i> 險房 ...	19
<i>Pen-ieh</i> 本業 ...	110	Suicide in consequence of a quarrel ...	32, 173
<i>Pen...moh</i> 本...末 ...	46	Supposition often implied ...	4
Percentage, how reckoned	32	<i>Ta</i> 打 ...	13
<i>Pien</i> 便= <i>tsiu</i> 就 ...	4	<i>Ta-hsioh</i> 大學 ...	5
<i>P'ien</i> 偏 ...	17, 22	<i>Ta-kong</i> 大功 ...	27
<i>Ping</i> 真 ...	122	<i>Ta-tso</i> 打坐 ...	76
<i>Puh-ch'eng</i> 不成 ...	11	<i>T'a</i> 他 for <i>t'a-men</i> 他們 ...	5
<i>Puh-chih-ts'ien</i> 不值錢 ...	49	<i>T'ai-sheo</i> 太守 ...	67
<i>Puh-teh sheo iong</i> 不得受用 ...	21	<i>Tan</i> 丹 <i>kin-tan</i> 金丹 ...	75
Praying for rain, Official ...	154	<i>Tan-tang-shi-tao</i> 搶當世道 ...	65
Presents given to show respect	24	<i>Tang</i> 當 ...	15, 49
Re-marriage induced by pressure	135	<i>Tang</i> 獄 ...	29
<i>Ren</i> 人=others ...	5	<i>T'ang</i> 唐 dynasty ...	23
<i>Ren-si</i> 人事 ...	87	<i>Tao-ren</i> 道人 ...	74
<i>Ren-Huang-ti</i> 仁皇帝 ...	1	<i>Tao-li</i> 道理 ...	2
<i>Ri</i> 兒 ...	2	Taoist deities ...	76
<i>Ru</i> 如 and <i>roh</i> 若 preceded by negative ...	126	Taxes, Collection of ...	153
Sacred Edict, Expounding of ...	119	Temple name <i>miao-hao</i> 廟號 ...	1
Sacrifice to parents ...	32	<i>Teng</i> 等=etc. ...	20
<i>She</i> 教=a general reprieve ...	91	<i>T'eng</i> 疼 ...	5
<i>She-ku-huei</i> 孤會 ...	78	<i>Ti-pao</i> 地保 ...	156
<i>Shang-hua</i> 賞花 ...	111	<i>T'i</i> 體 ...	4
<i>Shang-t'eo</i> 上頭 ...	19	<i>T'iao-shen</i> 跳神 ...	85
<i>Shang-pien</i> 上邊 or <i>mien</i> 面 ...	4, 44	<i>Tien</i> 典 ...	90
<i>Shang-ien</i> 上元 ...	81	<i>T'ien-chu-kiao</i> 天主教 ...	85
<i>Shang-t'ien</i> 上天 ...	110	<i>T'ien-hsia</i> 天下 ...	1
<i>Shen-mo</i> 甚麼=all kinds of	77	<i>T'ien-li</i> 天理 ...	7
		<i>Tih</i> 的 ...	1, 2, 11, 13, 37, 38, 126, 163
		<i>Tih-ts'in</i> 嫡親 ...	28
		Titles common to military and literary graduates ...	70
		<i>Tiu-pao</i> 手包 ...	126

	Page.		Page.
To 多 ...	21	Tsuh 族 ...	19
Tong 東 ... si 西 ...	12, 47, 117	Tu 都 ...	10, 58, 112
Tsai 再 ...	11, 57	T'u 徒 ...	16
Ts'ai-hao 纔好 ...	21	Tuan 段 ...	156
Ts'ai-ts'i 才子 ...	103	T'uen-t'ien 屯田 ...	115
Ts'an-fah 無罰 ...	156		
Tseng-fu-tsi 曾夫子 ...	5	U 武 = high handedly ...	66
Ts'eng 曾 sign of past tense ...	3, 34, 38	U-ch'ang 玉常 ...	71
Tsi 滋 ...	162	U-fuh 五服 ...	27
Tsi 字 ...	54	U-luen 五倫 ...	69
Tsi-hao 字號 ...	167	U-nei-kiao 無爲教 ...	91
Tsi-ti 子弟 ...	119	U-ru 無如 ...	72
Tsi-tsi 刺字 ...	111	U-k'i ... puh-ru 與其 ... 不如 ...	58
Tsi-kia 自家 ...	15	Ü-lan-hwei 孟蘭會 ...	78
Tsiang 將 ...	3, 53	Ü-min 愚民 ...	78
Tsieh 節 ...	12	Ü-huang 玉皇 ...	79
Tsieh-fu 節婦 ...	135	Üai 外 applied to relatives ...	17
Tsien 千 ... nan 萬 ...	20, 95	Uan-ih 萬一 ...	152
Tsin-si 進士 ...	33	Üeh-su 越訴 ...	94
Tsin 親 ...	11, 43	Üei-k'i-kien 爲起見 ...	11
Tsin-ts'ih 親戚 ...	31	Üen-chang 文章 ...	68
Tsin-fang 親房 ...	19	Üen-tsui 問罪 ...	84
Tsing-ch'ao 清朝 ...	1	Üen-u 文武 ...	70
Tsing-mien 情面 ...	175	Üen-tsing-toh-li 原情度理 ...	175
Tsing-tsin 請酒 ...	55		
Tsieu 就 ...	8, 14, 29, 42, 57	Wards in a Chinese City ...	156
Tsieu-shi-liao 就是了 ...	59	Well-off, Chinese idea of being ...	62
Tsieu-sih 酒席 ...	55	Widow compelled to re-marry ...	135
Tsieu-ruh-p'eng-in 酒肉朋友 ...	123	Wife, Choice of a ...	3
Tso 做 = to be ...	2	Women and Confucianism ...	116
Tso-t'ien-hsia 坐天下 ...	1		
Tsong-chi 總之 ...	30		
Tsong-kia 宗家 ...	19	Yamens, Departments in Chinese ...	161





PL2998.K16S12 v.1
The sacred edict

Princeton Theological Seminary-Speer Library



1 1012 00074 7529